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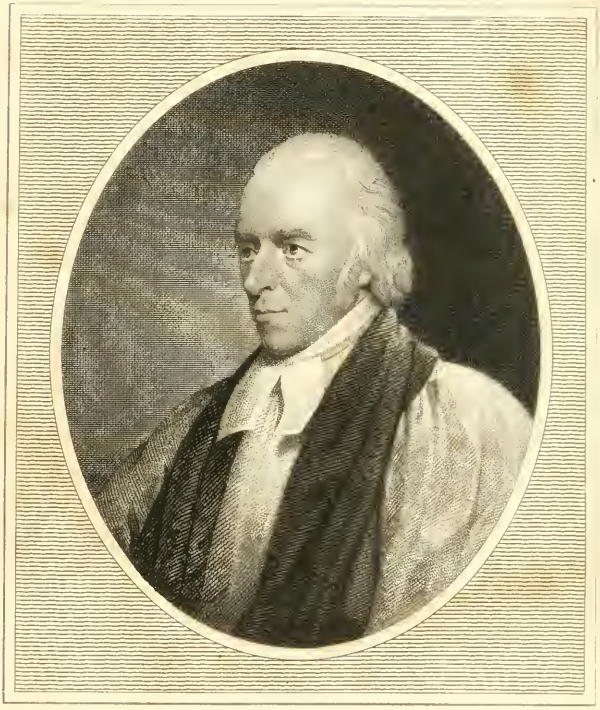


ANNALS

OF

SCOTTISH EPISCOPACY.

John Moir, Printer,
Edinburgh, 1818.



The Right. Reverend John Skinner.
Senior Bishop
and Primus of the Episcopal Church in Scotland.

Engraved by W. Bond from a Miniature Painted by A. Robertson.

Published May 9th 1818 by Oliver & Boyd Aberdeen.

ANNALS

OF

SCOTTISH EPISCOPACY,

FROM THE YEAR 1788 TO THE YEAR 1816,

INCLUSIVE;

BEING THE PERIOD DURING WHICH THE LATE

RIGHT REV. JOHN SKINNER, OF ABERDEEN,

HELD THE OFFICE OF

Senior Bishop and Primus:

OF WHOM

A BIOGRAPHICAL MEMOIR

IS PREFIXED.

BY THE

REV. JOHN SKINNER, A. M.
FORFAR.

Sit Rector operatione præcipuus, ut vitæ viam subditis vivendo denuntiet, et grex, qui pastoris vocem moresque sequitur, per EXEMPLUM melius quàm per VERBA gradiatur. GREG. MAG.

EDINBURGH:

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1818.

MEMOIR

OF

BISHOP SKINNER.

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MEMOIR, *&c.*

THE late Senior Bishop and Primus of the Scotch Episcopal Church, was the second son of the Rev. John Skinner, Episcopal clergyman, for 61 years and upwards, in the parish of Longside, in the district of Buchan and county of Aberdeen. His mother was the eldest daughter of the Rev. Mr Hunter, the only Episcopal clergyman in the remote islands of Shetland, and the last of the Episcopal persuasion whose services were sought for, in that detached part of the British empire.

That Bishop Skinner was eminently blessed in both his parents, he himself has not failed to make known, having, in the year 1809, published an

interesting biographical memoir of his father, prefixed to the learned theological works of that distinguished divine; in which memoir, he gives the following amiable character of his beloved mother:—that "to her husband she was the first of all earthly blessings, a sweetly soothing, affectionate wife, his dear companion, who ministered tenderly to all his wants for the uncommon space of 58 years."

The subject of the present Memoir was born on the 17th of May 1744, and educated, with an elder brother, at the parochial school of Longside. When in his ninth year, it happened that his father was very unexpectedly apprehended, and, by a warrant of the Sheriff-substitute of Aberdeenshire, committed to the common jail of the county, being charged with a breach of the act of Parliament, which deprived the Episcopal clergy in Scotland of the right of officiating to more than four persons, besides their own families. Mr Skinner "unwilling," says his biographer, "to give the court any trouble in calling evidence to prove his having been guilty of this offence, emitted before the Sheriff a voluntary confession, acknowledging that, in the discharge of his professional duty, he had been in the practice of officiating to more than the statuted number; in

consequence of which confession he was sentenced to six months imprisonment, which, commencing on the 26th of May 1753, ended on the same day in November following."

It may naturally be supposed that a clergyman so respected through life as Mr Skinner was, being carried to prison like a common felon, would excite, in no small degree, the indignation of his hearers, and of the whole surrounding country. The boys at school regarded the event with unusual emotions of consternation and alarm; and, deeming imprisonment a prelude to execution, they so wrought on the tender and affectionate hearts of Mr Skinner's sons, that they actually believed they never should be permitted to see their beloved father again.

From that moment, John became the most miserable little creature alive. He loathed his food, his sleep forsook him, and he would have pined to death, had not his father been permitted to receive him as his companion and bed-fellow in prison, where, it was remarked, the boy had not been a week immured, when he became as well and as lively as ever.

Previous to his going to College, John, together with his elder brother, James Skinner, (who died upwards of twenty years ago in North

America,) was committed to the charge of his grandfather, parochial schoolmaster of Echt, in the county of Aberdeen; a man, "whose diligence was such in the line of his profession, that he fitted out more young men for the university than most country schoolmasters of his day*." And when the reader is informed, that Mr Skinner of Longside had himself no other instructor in the Latin language, yet was pronounced "to have written the best Latin of any Scotchman since Buchanan," the above eulogium, from the pen of his pupil and grandson, cannot be deemed merely complimental.

Although competently skilled in the learned languages, whether it was that the son found himself no match for his father in classical attainments, or that, though a fond admirer of Latin verse, his genius took a different bent, Bishop Skinner never attempted Latin composition in any form. Nor does he seem, as was his father's case, to have attracted notice, while a student at Marischal College in the University of Aberdeen, beyond that which a youth, whose talents are respectable and morals correct, does at all times attract.

* See Vol. I. of Theological Works of Mr Skinner of Longside, p. 4.

Having, in the year 1761, finished his mathematical and philosophical studies, Mr John Skinner, as is common with candidates for holy orders in Scotland, was employed as a private tutor; in which capacity he lived for two years, in the family of Sir Hugh Paterson of Bannockburn, near Stirling. That, at this period, the father and son occasionally corresponded in Latin is not improbable, since, in December 1761, the former addressed to the latter an Ode in Latin Sapphic verse, which the Bishop has published in the memoir of his father's life; and which, as the following letter will shew, has been admired for the charming domestic picture which it exhibits.

LETTER I.

LORD WOODHOUSELEE TO BISHOP SKINNER.

Edinburgh, November 28. 1809.

"I had the pleasure of receiving a few days ago, from Mr Moir the printer, the two copies of your father's posthumous works; one of them very elegantly bound, as I understand, according to your directions. This favour was not necessary, in addition to the honour you did me in dedi-

cating the volume of poetry to me, in terms (I fear) of unmerited encomium; an honour, however, of which I am justly proud, as not only affording me a valued testimony of your regard, but as associating my name with a character so highly respectable, both for his virtues and literary talents, as your venerable father.

"With his exemplary worth and abilities, as it was not my good fortune to be acquainted from personal knowledge, farther than the interchange of a letter or two in the very end of his days, I have now obtained a very competent acquaintance from the ample and excellent memoir which you have drawn up of his life. This biographical account, I think, you have executed with great judgment, blending the detail of facts with the progressive history of the writings and literary correspondence, so as to form, on the whole, a very interesting and instructive narrative. The concluding part I particularly admire, and indeed could not read it without emotion.

"It was well judged to make the volume of poetry a separate publication. But I trust that when a new edition of this volume is called for, you will render it complete, by the insertion of all those poetical pieces which are printed in the

other volumes. Of these there are some which possess very high merit,—as the beautiful verses on the death of your mother,—the address to yourself prefixed to the Ecclesiastical History,—and the Sapphic ode, ‘ Ad filium suum apud ‘ Bannockburn,’—which contains a charming domestic picture.

“ I cannot help regretting that these make no part of the poetical volume, as they would have shone conspicuously among the productions of the author’s muse. If this hint should be adopted in any subsequent edition of the poems, I would recommend likewise the recovery, if possible, of all the little pieces which are mentioned as a-missing ;—lost indeed they cannot be, for their merit must have imprinted them on the memory of many yet alive, although no written copies may be found. Dr Doig’s excellent verses, entitled ‘ Fortuna Mediocris,’ which were meant to be descriptive of your father’s life, and which he justly therefore says, ‘ Mihi fortunæque meæ ‘ totam vendico,’ should certainly find a place in the poetical volume. Perhaps I ought to ask your pardon for the liberty I take in thus offering my advice ; but the interest you have given me in that volume will, I trust, be sufficient apology. Of your father’s theological writings, and of his

opinions on sacred subjects, it would be great presumption in me to offer any judgment. A large portion of the former is connected with a branch of learning of which I have no knowledge. Of the latter I can only say, that, so far as I am fit to judge of them, they are congenial to my own. Nor can I form a better wish on those matters of most serious import than,—

'Sit anima nostra cum sua.'"

In the year 1763, such was the want of labourers in the humble vineyard of the Scotch Episcopal Church, that, although but recently entered into his 20th year, Mr John Skinner was, by his ever zealous father, thus urgently required, in a letter addressed to him at Bannockburn, to quit his comfortable situation in that family, and repair to Aberdeen for admission into holy orders.

LETTER II.

MR SKINNER, LONGSIDE, TO HIS SON AT BANNOCKBURN.

Linshart, June 5. 1763.

"I hope this will be the last letter I shall need to write to you, till we meet. Your time is out

the end of June, and there is great need of your making all the dispatch you can. I had your last the other day, and was doubly glad to find you in good health, and so busy in preparing for your new state of life. You will soon begin to see what a laborious employment ours is, and how much they must be disappointed who foolishly enter into it for ease. I know this is not your case, but I make the observation to assist you to contemn all who either act or think after that pitiful way! I have seen none of the Ellon folks, the Dudwick family excepted, since I wrote last, but have frequent occasions of hearing concerning them, and how keen they continue for your settlement among them. A great many of the worldly wise are, indeed, surprised at your inclination and my consent; but 'the wisdom of this world,'—you know what it is,—'coram Deo stultitia;'—and if there should be what these folks would call loss by it, you serve a good Master, who can make you up, and upon him, I trust, it is that you depend. I had intimated to the Bishop your consent to his plans, immediately on receipt of yours to that purpose; but it seems my letter had, somehow or other, miscarried; so that, after waiting some little time, I wrote him again, which found the honest man so much distressed

with the gout that he could not handle the pen, but earnestly begged that I would make a stretch to see him, and converse with him on the subject. I went accordingly, and found him intent on your ordination, as, in this pressing exigency, he thought himself at liberty to dispense with the canonical years, and paid you the compliment to say, 'he neither feared your capacity nor your 'behaviour.' On my return I was a night at Dudwick, where the family were all pleased with the Bishop's determination, and fond of having you among them. The living, they fear, will not be great, but, from what they tell me, it will be no way inferior to my own; and you know that you do not labour under the disadvantages I did, on my entering into the world. While I flatter myself the prospect of doing God and religion service, and that, too, so near to me, will induce you to put up with little, and there is no fear of starving! Were I to chalk out a route for you, I would have you come north by Brechin, to Mr Lunan's at Northwater-bridge, where you may attend prayers on a Sunday, and be at Bauchory to tea on Monday afternoon, at which place I shall meet you. This is my scheme for the beginning of a week, because I don't choose to be from home of a Sunday; and, if you can order your

matters accordingly, let this be the first Monday of July,—July 4th. I do not, however, propose to fix you, as I do not know your mind on the subject. You will therefore fully resolve before you write, and let me know, that I may concert according to your motions. In any shape choose the way most convenient for yourself, as I can defer visiting my father till afterwards; only let your journey take place as soon as possible, as the people and Bishop are much importuning me on that score. With respect to your apparent change, we can talk more properly of that at meeting; which I wish God may make and continue happy to us both. Only, I repeat, you are not to expect ease or affluence; but with an intention to do God and religion service, you are to do your best, and leave events to him."

Having acquiesced in this summons, Mr John Skinner was ordained by Bishop Gerard of Aberdeen, on his arrival there, and settled in the charge of two congregations, at that time widely separated, but which, under his own auspices, as their Bishop, he lived to see so far happily united, that a chapel in the village of Ellon, sixteen miles northward of Aberdeen, was actually to have been opened for their joint accommoda-

tion, by himself, on the 25th July, St James' Day, 1816, for which occasion a sermon was found in his writing-desk ready for delivery. The Bishop, alas! was buried on the 19th day of that month; but the clergyman now serving the cure, having had this posthumous discourse of his diocesan consigned to him, did, after an appropriate prefatory address, deliver it from the pulpit the day on which the chapel was opened, when the impression made by it on the good people was such as will not speedily be obliterated. In this extended charge young Mr Skinner laboured most assiduously and usefully for the space of eleven years; having, for the first two or three years of his incumbency, to officiate during the summer season twice every Sunday, and to travel no less a distance than 15 or 16 miles to and from the different chapels where his people assembled:—the emoluments of the charge, from written documents under his own hand, varying from L.25 to L.30 per annum.

In the year 1764, when Mr Skinner had little more than completed his 20th year, he was most respectably and happily married to a parishioner of his beloved father's, and the only daughter of a deceased brother-clergyman, the late Rev. William Robertson of Dundee.

This gentleman being the younger son of Thomas Robertson, Esq. of Downiehills in Aberdeenshire, and having married Jane, daughter of Sir John Guthrie, formerly of King-Edward, at that time of Ludquharn, Baronet, was originally pastor of the Episcopal congregation in Longside, where the estate of Ludquharn is situated,—and therefore Mr Skinner senior's immediate predecessor in that numerous and respectable charge. On the melancholy event of Mr Robertson's death, which happened when his daughter was in her 9th year, his widow and family returned to their relatives in the north country. Hence it happened, that from their childhood Mr Skinner and Miss Robertson were intimately acquainted,—which acquaintance ripened into mutual attachment and regard,—so that no sooner was Mr Skinner settled in a little farm belonging to Mr Fullarton of Dudwick, whose son was the husband of Miss Robertson's aunt, than they were happily united on the 27th day of August 1764, and continued to live together in the full enjoyment of conjugal and domestic bliss for the space of 43 years. To add to Mr Skinner's comfort and respectability in his married state, no sooner was Mrs Robertson freed from her attendance on an aged mother, than she became

an inmate of his family; where she continued to live "a Christian in deed and in truth," until she had completed her 90th year!

In the year 1775, when Mr Skinner had become the happy parent of three daughters and two sons, (the youngest of whom died in infancy,) a wider field of usefulness opened upon him. By the death of the Rev. William Smith, one of the Episcopal clergy in the city of Aberdeen, a vacancy took place, which the subject of this Memoir was well qualified to fill; and to fill it he was, by the Bishop and people, unanimously invited. Mutually, however, attached to each other, as he and his flock in the country were, it was with no small reluctance that Mr Skinner acceded to the proposal. Nor would he have acceded, had it not been that the education of a rising family rendered the proposed change of situation almost a matter of necessity. At the period when he entered on his new charge, it did not consist of 300 people; yet such was Mr Skinner's zeal in his holy calling, that he had not served the cure above twelve months when additional accommodation was required. But, in 1776, even the idea of erecting an ostensible churchlike place of worship dared not be cherished by Scotch Episcopalians. Hence was Mr

TO

THE VERY REVEREND AND REVEREND

THE DEAN AND CLERGY

OF THE

Diocese of Aberdeen.

MY CLERICAL BRETHREN, AND MUCH VALUED FRIENDS,

As you were pleased to honour, with your warm and unanimous approbation, an attempt, on my part, to embalm the memory of your late revered Diocesan; and as, from your long and intimate knowledge of Bishop SKINNER, his sentiments and administration, you can better appreciate the fidelity of the present performance, or detect its errors, than any other body of Clergy, or individual Clergyman of the Scottish Episcopal Communion; to you do I most respectfully inscribe the Annals of your departed Ordinary's eventful Episcopacy. And, be the fate of the

Work, in other respects, what it may, I shall have my reward, if, on perusal of its pages, they shall have the effect of imprinting more and more indelibly, on your and on your people's minds, the sound Church principles, and unceasing professional exertions of one, to whose thoughts both you and yours were ever present, and who, "labouring,' as he did, "among you, and being over you in the Lord, and admonishing you, was ever, by you, esteemed very highly in love, for his work's sake."

In this hope, I do persuade myself, I shall not be disappointed; and therefore, with fervent prayers for your happiness, both temporal and eternal, I have the honour to subscribe myself,

Reverend and Dear Sirs,

Your affectionate Brother in Christ,

And obliged humble Servant,

THE AUTHOR.

Inchgarth, April 1. 1818.

PREFACE.

BEFORE the Reader proceed to pass judgment on the following pages, the Author respectfully claims permission to obviate such objections as either have already been started, or such as, by presentiment, he is aware will be started, to his humble Essay.

It has been truly said, that no Son is competent to the task of giving to the Public, a fair, just, and acceptable account of a Father's life, character, and official conduct. And so convinced of the truth of this objection was the Writer of the following Biographical Memoir, and Compiler of the Annals of the late Bishop Skinner's official administration, that although the undertaking was not without a precedent in the family to which he belongs, he only complied with the solicitations of some of the most respectable and respected friends of Scottish Episcopacy, when assured by them that his incompetency, on the score of consanguinity, would be atoned for, by his steadily confining himself to such written documents as his venerable Father's repositories were known to afford, and by his aiming, in the character of Biographer as well as of Historian, at no higher distinction than that which rightfully belongs to a faithful Compiler and Annalist.

Yet, in this humble walk of literature to which the Author has strictly confined himself, he cannot but admit, that, to a satisfactory arrangement of materials, or interesting compilation, talents and powers of discrimination are necessary, far beyond those which have fallen to his lot. Hence, being ready to confess that he has come short of giving satisfaction to himself, it will naturally be asked,—How he can expect to give satisfaction to others, whether friends to Bishop Skinner or friends to the Church, in which, for upwards of half a century, the Bishop faithfully served? Above all, how can he give satisfaction to a fastidious Public? The answer is ready:—In no other way, assuredly, but by an undeviating regard to truth, and by never admitting an expression, or even a thought of his own, when he could find a written document prepared to his hand.

While, therefore, it may be the opinion of one class of Readers, that Bishop Skinner's Son ought to have devolved the whole, or the greater part of the Work now before the Public, on some more experienced and more competent writer than he has proved himself to be;—while it is the opinion of another class, that, waving the validity of this objection, the method and arrangement of the Work are unskilful, and display a want of taste equal to its Conductor's want of talent;—and, while it is the opinion of a third class, that much irrelevant matter is introduced, by which means the Annals are not merely devoid of neatness, but of interest:—the Biographer and Annalist has this supreme personal consolation, that having considered himself in duty bound to undertake and conduct the work in the very form in which it now appears, the form of a text-book to the future Ecclesiastical Historian of Scotland,—no man, let his other objections be what they will, shall have it in his power to say, that Mr Skinner has used an expression which truth did not

warrant him to use,—that he has introduced a document which had not, for its ultimate object, the elucidating of some plan on his beloved Father's part, for the future prosperity and respectability of the Episcopal Church in Scotland, or asserted a fact which he has not established by ample evidence.

The truth is, that in no Society professing itself Christian, does there, or can there exist less desire, less temptation to innovate, than in a regularly constituted Episcopal Church, such as confessedly is the Episcopal Church in Scotland. Like the Great High Priest of the Christian profession, the Shepherd and Bishop of souls himself, true religion is "the same yesterday, to-day, and for ever." Hence, although a sectarian spirit be daily at work "in telling," or in hearing "some new thing;" in "wresting the Scriptures to the destruction" of thousands, and in putting glosses and interpretations on the word of God, which render it literally "of none effect;" the "quod semper, quod ubique, quod ab omnibus," in other words, the faith and practice which have "antiquity, universality, and consent" to support them; these form the pole-star of the sober-minded Episcopalian, by which, in peace, in confidence, and in joy, he steers his course through the quicksands of modern "confusion, and every evil work," "to the haven where he would be," the land of everlasting rest. So that "when they shall say," (as is the cry of modern fanaticism,) "seek unto them that have familiar spirits," (in other words, "experiences, assurances," and what not) "and unto wizards that peep and that mutter, should not a people seek unto their God?"—"To the Law and to the Testimony," is the meek reply of the Churchman. "If they speak not according to this word," *i. e.* if "binding up the testimony," (adhering to sound doctrine only,) they neglect to seal the law a-

mong God's disciples," (to have any respect for the positive institutions of Christianity,) "there is no light in them;" and "if the light that is in them be darkness, how great is that darkness!"

Steadily adhering, therefore, to the test laid down by an inspired prophet, and "asking for the old paths," the Scottish Episcopalian "brings every thought into captivity to the obedience of Christ" He "boasts not of things without his measure;" but believes, and lives, and acts, and hopes, "according to the measure of the rule which God hath distributed." And the κανων, the rule, he holds to be this, "ye are the body of Christ, and members in particular, and God hath set some in the Church, first, Apostles; secondarily, prophets; thirdly, teachers," &c. In direct opposition to which rule, the "Will-worshippers" of the present day do "set," nay, do "heap unto themselves teachers, having itching ears," being for the most part "all Apostles, all prophets, all teachers," &c. the "eye saying to the hand, I have no need of thee; the head to the feet, I have no need of you!"

But "what concord hath Christ with Belial?" "Is Christ divided?"—These striking interrogatories of the great Apostle of the Gentiles, flash such conviction on the mind of the man who knows and believes that, in baptism, he was made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," that he holds on "the noiseless tenor of his way," though the cry of "Lo, here is Christ, or lo there," be continually assailing him; and "though false prophets be hourly employed in deceiving, if it were possible, the very elect." "In patience does he possess his soul;" notwithstanding every where around him is that "strong delusion" which leadeth the unwary "to believe a lie," "herein always exercising him-

self to have a conscience void of offence towards God and towards man."

If the Annalist of Scottish Episcopacy has been fortunate enough to establish this fact, in the Work now before a discerning Public, as far as regards the Bishops and Clergy of that Communion, he has obtained his aim; and the arbiter of taste in composition, the self-complacent rounder of periods, the fastidious critic, and the bewildered fanatic, may sneer at his undertaking, but for him they will sneer in vain.

When the Prince, whose "immortal memory" is daily toasted with "the Majesty of the People," thus addressed the only Scottish Bishop whom he ever saw, the amiable Bishop Rose of Edinburgh: "My Lord, are you going to Scotland?"—"Yes, Sir, if you have any commands for me."—"I hope," rejoined the Prince, "you will be kind to me, and follow the example of England."—"Sir," returned the venerable Prelate, "I will serve you, so far as Law, Reason, and Conscience, will allow me." Then was the period, the Reader will allow, when law, reason, and conscience were put to the test: When the Scottish Episcopalian "was tried, as it were, by fire;" there being, on the one hand, presented to him the continuation of affluence, worldly honours, and legal establishment; on the other, nought but poverty, persecution, and legal oppression! Which of the two to choose he hesitated not. In his opinion, "law, reason, and conscience," decided in favour of the latter. And how, under God, the ejected Church has, without the sacrifice of principle, been once more restored to freedom, to legal toleration, and to a state of comparative independence, the Author hopes that the following pages will satisfactorily explain.

In the mean time, the interview which took place at Whitehall, December 1688, between the Prince of Orange and the

Lord Bishop of Edinburgh, as commissioned agent of the Scottish Church, having been introduced to the Reader's notice, justice to both parties demands that the matter should be stated in an authenticated shape. And as this interview clearly decided the fate of Scottish Episcopacy, no place for the insertion of such authentic document, in these Annals, seems so proper as the Preface to them; since thus the Reader is, without the trouble of reference, at once apprised of the circumstances which, leading to the overthrow of that establishment, render this work worthy of every Scottish Episcopalian's and serious Churchman's regard.

"I have," says the venerable Bishop Keith* "an original holograph letter of this Bishop," (the Bishop of Edinburgh,) "a copy whereof, as containing sundry particulars relating to the Revolution in 1688, may not, I reckon, be unacceptable to several persons. It was written, or bears date, at Edinburgh, October 22, 1713," and is as follows:—

"Because you desire a short history of my own proceedings and conduct when in London, at the late Revolution, I shall, for your satisfaction, and that of others, set down a short and plain sum of it, which is as follows:—

"When, in October 1688, the Scots Bishops came to know the intended invasion by the Prince of Orange, a good many of them being then in Edinburgh, and meeting together, concerted and sent up a loyal address to the King.† Afterwards, in November, finding that the Prince was landed, and foreseeing the dreadful convulsions that were like to ensue, and not knowing what damages might arise thence both to Church and State,

* See Catalogue of Scottish Bishops, p. 41.—a work become very scarce.

† For this Address see Skinner's Eccles. Hist. of Scotland, Vol. II. p. 513.

they resolved to send up two of their number to the King, with a renewed tender of their duty; instructing them also to wait on the Bishops of England for their advice and assistance, in case that any unlucky thing might possibly happen to occur with respect to our Church. This resolution being taken, it was represented by the two Archbishops to his Majesty's Privy Council, in which the Lord Perth sat as Chancellor, and was agreed to and approved by them. Whereupon, at the next meeting of the Bishops, it was not thought fit, even by the Archbishops themselves, that any of them, (though they were men of the greatest ability and experience,) should go up, as being less acceptable to the English Bishops, from their having consented to the taking off the sanguinary laws against the Papists; and so that undertaking was devolved over upon Dr Bruce, Bishop of Orkney, and me,—he having suffered for not agreeing to that project, and I not concerned, as not being a Bishop at that time; and accordingly a Commission was drawn up and signed for us two, December 3. 1688. The Bishop of Orkney, promising to come back from that country in eight or ten days time, that we might journey together, occasioned my stay. But when that time was elapsed, I had a letter from him, signifying that he had fallen very ill, and desiring me to go up by post as soon as I could, promising to follow as soon as health would serve. Whereupon I took post, and in a few days, coming to Northallerton, where, hearing of the King's having left Rochester, I stood doubtful with myself whether to go forward or return; but, considering the various and contradictory accounts I had got all along upon the road, and that in case of the King's retirement, matters would be so much the more dark and perplexed, I resolved to go on, that I might be able to give a just account of things to my brethren here, from time

to time, and have the advice of the English Bishops, whom I never doubted to find unalterably firm to their Master's interest. And as this was the occasion of my coming to London, so, by reason of the continuance of the Bishop of Orkney's illness, that difficult task fell to my share alone.

" The next day after my arrival at London I waited on the Archbishop of Canterbury, (to whom I had the honour to be known some three years before;) and, after my presenting, and his Grace's reading my commission, his Grace said, ' That mat-' ters were very dark, and the cloud so thick and gross that ' they could not see through it; they knew not well what to do ' for themselves, and far less what advice to give me; that there ' was to be a meeting of Bishops with him that day, and desir-' ed me to see him a week thereafter.' I next waited on the then Bishop of St Asaph, (being my acquaintance also,) who treated me in such a manner that I could not but see through his inclinations, wherefore I resolved to visit him no more, nor to address myself to any others of that order, till I should have occasion to learn something farther about them. Wherefore, the week thereafter, I repaired again to Lambeth, and told his Grace all that passed between St Asaph and me; who, smilingly, replied, ' That St Asaph was a good man, but an angry ' man;' and withal told me, ' that matters still continued dark, ' and that it behoved me to wait the issue of their Convention, ' which, he suspected, was only that which could give light and ' open the scene;' but withal desired me to come to him from time to time, and if any thing occurred he would signify it to me. In that wearisome season, (wearisome to me, because, acquainted with few, save those of our own countrymen, and of these I knew not whom to trust,) I waited on the Bishop of London, and entreated him to speak to the Prince to put a stop

to the persecutions of our Clergy,—but to no purpose. I was also with the then Dr Burnet upon the same design, but with no success, who told me 'he did not meddle in Scottish affairs.' I was also earnestly desired by the Bishop of London and the then Viscount of Tarbat, and some other Scottish Peers, to wait upon the Prince, and to present him with an address upon that head. I asked, 'whether I or my address would meet with 'acceptance or success, if it did not compliment the Prince 'upon his descent to deliver us from popery and slavery.' They said 'that was absolutely necessary.' I told them, 'I 'was neither instructed by my constituents so to do, neither 'had I myself clearness to do it; and that, in these terms, I 'neither could nor would, either visit or address his Highness.'

"In that season also I had the honour to be acquainted with, and several times visited, the worthy Dr Turner, Bishop of Ely, whose conversation was very useful to me, and every way agreeable. And, besides these Bishops already mentioned, I had not the honour to be acquainted with any other; and thus the whole time of the Convention was passed off, excepting what was spent in necessary duties, and in visiting our countrymen, even until the day that the dark scene was opened by the surprising vote of abdication; on which I went over to Lambeth. What passed there betwixt his Grace and me, (being all private,) 'tis both needless, and would be very tedious, and perchance not so very proper to write it. In the close, I told his Grace, that I would make ready to go home, and only wait on his Grace once more before I took my journey.

"While I was making my visits of leave to my countrymen, I was surprisingly told that some two or three of them, attempting to go home without passes, were, the first stage, stopt upon the road, and that none were to expect passes without wait-

ing on the Prince! Whereupon I repaired again to Lambeth, to have his Grace's advice; who, considering the necessity of that compliment, agreed to my making it. Upon my applying to the Bishop of London to introduce me, his Lordship asked me, 'Whether I had any thing to say to the King?' (so was the stile in England then.) I replied, 'I had nothing to say, save 'that I was going for Scotland, being a member of the Conven-'tion; for I understood, that, without waiting on the Prince,' (that being the most common Scottish stile,) 'I could not have 'a pass; and that without that I must needs be stopt upon the 'road, as several of my countrymen had been.' His Lordship asked me again, saying, 'Seeing the Clergy have been and are 'so routed and barbarously treated by the Presbyterians, will 'you not speak to the King to put a stop to that and in favour 'of your own Clergy?' My reply was, 'that the Prince had 'been often applied to in that matter by several of the nobility, 'and addressed also by the sufferers themselves, and yet all to 'no purpose, wherefore I could have no hopes that my inter-'cessions would be of any avail; but if his Lordship thought 'otherwise I would not decline to make them.' His Lordship asked me further, 'Whether any of our countrymen would go 'along with me,' and spoke partly of Sir George Mackenzie. I replied, 'I doubted nothing of that.' Whereupon his Lordship bade me find him out; that both he and I should be at court that day against three in the afternoon, and that he would surely be there to introduce us. All which I, having found Sir George, imparted to him, who liked it very well, and said, 'it 'was a good occasion, and wished that several of our nobility 'might be advertised by us to be there also.' To which I replied, 'that I doubted much, whether, coming in a body, he '(the Prince) would give us access; and that our nobility would

'be much offended at us, if, coming to court upon our invita-
'tion, access should be denied them; and therefore I thought
'it best that we alone should meet the Bishop at the time ap-
'pointed, and advise with him what was fit to be done,'—which was agreed to. Upon our meeting with the Bishop, Sir George made that overture to his Lordship, which he closing with, very warmly said, 'he would go in to the King, and see if he 'would appoint a time for the Scottish Episcopal nobility and 'gentry to wait upon him in favour of the Clergy of Scotland 'so sadly persecuted. Whereupon the Bishop, leaving us in a 'room of Whitehall, near adjoining to the place where the 'Prince was, staid above a full half hour from us, and, upon 'his return, told us, that the King's answer was,' 'he would 'not allow us to come to him in a body, lest that might give 'jealousy and umbrage to the Presbyterians; neither would he 'permit them, for the same reason, to come to him in numbers, 'and that he would not allow above two of either party, at a 'time, to speak to him on Church matters.' Then the Bishop, directing his discourse to me, said, 'My Lord, you see that the 'King, having thrown himself upon the water, must keep him-'self a-swimming with one hand. The Presbyterians have join-'ed him closely, and offer to support him; and therefore he can-'not cast them off, unless he could see how otherwise he can 'be served.' And the King bids me tell you, 'that he now 'knows the state of Scotland much better than he did when he 'was in Holland; for while there he was made believe that Scot-'land, generally all over, was Presbyterian, but now he sees that 'the great body of the nobility and gentry are for Episcopacy, 'and it is the trading and inferior sort that are for Presbyte-'ry;' wherefore he bids me tell you, 'that if you will undertake 'to serve him to the purpose that he is served here in England,

'he will take you by the hand, support the Church and order, 'and throw off the Presbyterians.' My answer to this was, 'My Lord, I cannot but thank the Prince for his frankness and 'offer; but withal I must tell your Lordship, that when I came 'from Scotland, neither my brethren nor I apprehended any 'such revolution as I have seen now in England; and therefore 'I neither was nor could be instructed by them what answer to 'make to the Prince's offer; and therefore what I say is not in 'their name, but only my private opinion, which is, that I tru-'ly think they will not serve the Prince as he is served here in 'England, that is, as I take it, to make him their King, nor 'give their suffrage for his being King; and though, as to this 'matter, I can say nothing in their name, and as from them, 'yet I for myself must say, that, rather than do so, I will aban-'don all the interest that either I have or may expect to have 'in Britain.' Upon this the Bishop commended my openness and ingenuity, and said, 'he believed it was so; for,' says he, 'all the time you have been here, neither have you waited on 'the King, nor have any of your Brethren, the Scots Bishops, 'made any address to him; so the King must be excused for 'standing by the Presbyterians.'

"Immediately upon this, the Prince, going somewhere a-broad, comes through our room, and Sir George Mackenzie takes leave of him in very few words. I applied to the Bishop, and said, 'My Lord, there is now no farther place for apply-'ing in our Church-matters, and this opportunity of taking 'leave of the Prince is lost; wherefore, I beg, that your Lord-'ship would introduce me for that effect, if you can, next day, 'about ten or eleven o'clock in the forenoon.' This his Lord-ship promised and performed. And, upon my being admitted into the Prince's presence, he came three or four steps for-

ward from his company, and prevented me, by saying, ‘ My ‘ Lord, are you going for Scotland?’ My reply was, ‘ Yes, Sir, ‘ if you have any commands for me.’ Then he said, ‘ I hope ‘ you will be kind to me, and follow the example of England.’ Wherefore, being somewhat difficulted how to make a mannerly and discreet answer, without entangling myself, I readily replied, ‘ Sir, I will serve you, so far as law, reason, and con- ‘ science, will allow me.’ How this answer pleased I cannot well tell; but it seems the limitations and conditions of it were not acceptable; for instantly the Prince, without saying any more, turned away from me, and went back to his company.

“ Considering what had passed the day before, I was much surprised to find the Prince accost me in these terms; but I presume that either the Bishop (not having time) had not acquainted him with what had passed, or that the Prince proposed to try what might be made of me, by the honour he did me of that immediate demand; and as that was the first, so it was the last time I had the honour to speak with his Highness.

“ The things I write were not only upon the matter, but in the self-same individual words that I have set them down,—whether what the Bishop of London delivered as from the Prince was so or not I cannot certainly say; but I think his Lordship's word was good enough for that; or whether the Prince would have stood by his promise of casting off the Presbyterians and protecting us, in case we had come into his interest, I will not determine, though this seems the most probable to me, and that for these reasons: He had the Presbyterians sure on his side, both from interest and inclination; many of them having come over with him, and the rest having appeared so warmly for him, that, with no good grace imaginable, could they return to King James's interest. Next, by gaining, as he might presume to gain, the Episcopal nobility and gentry, which he saw was a

great party, and consequently that King James would be deprived of his principal support. Then he saw what a hardship it would be upon the Church of England, and of what bad consequence to see Episcopacy ruined in Scotland, who, no doubt, would have vigorously interposed for us, if we, by our carriage, could have been brought to justify their measures. And I am the more confirmed in this; for, after my coming down here, my Lord St Andrews and I, taking occasion to wait on Duke Hamilton, his Grace told us, a day or two before the sitting down of the Convention, that he had it in special charge from King William, that nothing should be done to the prejudice of Episcopacy in Scotland, in case the Bishops could by any means be brought to befriend his interest; and prayed us most pathetically, for our own sake, to follow the example of the Church of England. To which my Lord St Andrews replied, that 'both 'by natural allegiance, the laws, and the most solemn oaths, 'we were engaged in the King's interest; and that we were, 'by God's grace, to stand by it in the face of all dangers and 'to the greatest losses;' subjoining, that his Grace's quality and influence put it into his hands to do his Majesty the greatest service and himself the greatest honour; and that if he acted otherwise, it might readily lie as a heavy lash and curse both upon himself and family. I can say no more for want of paper, save that I am, as before,

"Alex. Edinb."

To the letter, Bishop Keith adds the following N. B.

"This letter was written to the Hon. Archibald Campbell, Bishop.

Skinner obliged to look out for some retired situation, down a close or little alley, and there, at his own individual expence, to erect a large dwelling house; the two upper floors of which, being fitted up as a chapel, were devoted to the accommodation of his daily increasing flock, and the two under floors to the residence of his family.

In this house, which contained between 500 and 600 people, Mr Skinner continued for the space of nineteen years to discharge his ministerial office; when the penal laws being at last happily repealed, and not a single seat to be procured, he and his flock were induced to set subscription papers on foot, for building a proper and commodious edifice as a chapel, capable of accommodating from 700 to 800 people. This desirable measure was accomplished in the year 1795; while such continued to be the success of this worthy man's labours, that, having possessed this house for twenty years, it also became crowded to such excess, that the public spirited members of his flock urged him, not many months before his death, to set about erecting, in the spacious street which forms the north entry to the city of Aberdeen, a truly magnificent structure, capable of containing no fewer than

1100 people, and fitted up in a manner more appropriate and churchlike than any edifice of the kind northward of the Forth. This, to him ever grateful work, their beloved pastor set about with all the ardour of youth; and, although he lived not to assemble his people within its walls, yet he lived to see the plan matured, and the walls of the building raised some feet above the level of the ground. To his immortal honour, and in evidence of their indelible attachment to him, and gratitude for his pious labours among them, the congregation of St Andrew's Chapel, Aberdeen, aided by other zealous friends of Scotch Episcopacy, have placed in the chapel a full length statue of its founder, by Flaxman of London, one of the first artists of this or any other country, thus verifying the declaration of the Psalmist,—

"The righteous shall be had in everlasting remembrance."

To the whole body of Scotch Episcopalians, as well as to their immediate spiritual governors, it must have been clearly visible, that such a man as Mr Skinner of Aberdeen was, on every account, a fit person to be invested with the highest ecclesiastical dignity in the church in which he served. For, as the glory of God and the

good of souls actuated his conduct at all times, and in all seasons, his talents and acquirements, joined to characteristic zeal and firmness, prudence, and self-command, were peculiarly adapted to the arduous task of elevating a society so depressed and cast down as was the Scotch Episcopal Church about the middle of the last century, when Mr Skinner took part of her ministry.

The Right Rev. Robert Kilgour, of Peterhead, a man of uncommon benignity of mien and manner, and of the greatest private worth, had succeeded, in autumn 1760, to the charge of the diocese of Aberdeen, then become vacant by the death of Bishop Gerard. But the duties of the office, as he advanced in life, proving too great for his naturally delicate frame, Bishop Kilgour, with the unanimous consent of his clergy, applied to the Episcopal College for a Bishop co-adjutor to him in his extensive diocese. His colleagues chearfully acquiescing in this measure, Mr Skinner of Aberdeen was duly elected to the office of a Bishop by the clergy of the district, and consecrated at Luthermuir, in the diocese of Brechin, on the 25th day of September 1782, by the Bishops—Kilgour of Aberdeen, Ross of Dunblane, and Petrie of Ross and Moray. And such, in the space of four years, was the confidence

with which Bishop Skinner, then only in his 42d year, inspired the venerable members of the Episcopal College in Scotland, that Bishop Kilgour, having been nominated Primus Scotiæ Episcopus, on the death of Bishop Falconer of Edinburgh, in 1784, did, with the approbation and consent of the College, divest himself entirely of all Episcopal relation to the diocese of Aberdeen, retaining the office of Primus only, and was succeeded by his co-adjutor, Bishop Skinner, in terms of the ninth Synodical Canon of 1743*.

From that period, the Bishop of Aberdeen is known to have devoted every thought of his heart and every faculty of his mind towards rendering the sadly depressed church in which he served, alike respectable and "worthy of all acceptation" in the eyes of men, as he trusted, by reason of her resemblance in doctrine and discipline to the primitive church of Christ, she would be found acceptable in the sight of God, and conformable to his holy word and will.

But although a Memoir of the life of Bishop Skinner must also prove an interesting narrative of the history of the Scotch Episcopal Church,

* See Skinner's Eccles. History of Scotland, Vol. II. p. 683.

from the date at which his revered father concludes his Letters on the Ecclesiastical History of Scotland, yet the author of these pages, aware that he possesses neither the talents nor the acquirements which befit an historian, has been induced to frame his narrative in the more humble form of "*Annals of Scotch Episcopacy.*"

Before, however, entering on "his work and labour of love," for which Bishop Skinner's papers afford him the most ample and authentic materials, justice to the Bishop's memory requires his biographer to state, that, though accused by some of his countrymen and contemporaries of being ambitious, and more eager for the immediate success of his measures than for their permanent utility,—at no period of his life did selfish or sinister motives for one moment influence his thoughts, much less his words or his actions. When his small pecuniary means, and the expences of maintaining and educating his family are taken into account, Bishop Skinner's liberality to the clergy of his diocese, and his hospitality towards all and sundry recommended to his notice, were truly wonderful. Under God, however, such good management may be said to have been the peculiar work of Mrs Skinner, who, as a wife, a mother, and a

house-keeper, never in any sphere of life had a superior. This, alas! when his amiable partner came to be numbered with the dead, the good Bishop lived to feel, beyond what in his lifetime even he had any idea of. To the sick, the aged and the infirm, he himself was not more regular, in discharging the necessary pastoral duties, than was the wife of his bosom in tendering them her personal aid; more frequently discharging the duties of nurse and sick-bed attendant, than exhibiting the formal and unavailing sympathies of friendship, "falsely so called!" It was in consequence of carrying the offices of charity and mercy beyond what attention to her own growing infirmities required, that Mrs Skinner was so suddenly arrested in her Christian course! Although very unwell, no personal considerations would restrain her from passing a most tempestuous day, in the end of February 1807, with a widowed lady, then on her death-bed, who, being a stranger in Aberdeen, was without a female friend to minister to her wants or soothe her sorrows. From that lady's house, Mrs Skinner walked home at night; but went to bed, alas! to rise from it no more. An obstruction had taken place, which resisted the most powerful prescriptions of medical skill; and, in the morning of the

4th of March, in the arms of her devoted husband, she resigned her pious spirit into the hands of him who gave it. In announcing the sad event to his aged father, thus feelingly does the surviving sufferer depict the loss which he and his family had sustained.

" Great is the loss which we have all sustained on this most melancholy occasion. But her own family, O! what have *they* not lost,—one of the most tender and affectionate mothers,—so anxious for their welfare,—so kind and attentive to them in every situation! If it were not that I have already been obliged to write so much upon this most affecting subject, I should wonder at my being still able to dwell upon it, and give vent to those feelings which, in my mind, are inseparable from it. There is a luxury in indulging this kind of sober, serious grief, while it tends to cherish the resignation of the heart, and keeps at a distance every repining thought. May no such thought ever find a place in my breast, fortified, as I trust it will always be, by the aid of an Almighty comforter, and a grateful sense of the many blessings I still enjoy; the sympathy of numerous friends, and the affectionate attention of those of my own family, all striving to do what they can for my comfort and support. Who

could have the heart to murmur under the impression of so many instances of the divine mercy and compassion! Who but would say, in such a case as what I have now experienced, severe and trying as it is,—'It is the Lord, let him do what seemeth him good.' To him it belongs to act the part of a wise and tender father; to such a father we have only to say, 'Thy will be done*.'"

Yet, to his family and intimate acquaintances, it was sufficiently obvious that Bishop Skinner never recovered from the shock, which the removal of such an helpmate gave to his debilitated frame. For forty years and upwards, through her undeviating attention to his personal comfort, he had been a complete stranger to his own bodily wants, and in some respects insensible to his bodily infirmities. And now that she was gone, such was his feeling of independence, that he would, on no account permit his sons and daughters, or any of them, to become to him the kind assistant and comforter that their mother had been. At the idea of giving trouble to any one, Bishop Skinner uniformly shrunk; and such was his abhorrence of personal ease, that he never failed to characterise it as criminal. Hence he was induced to persevere

* Works of Mr Skinner, Vol I. p. 212.

with undiminished, if not with increased zeal and activity, not only in his Episcopal, but in his pastoral duties, to the visible injury of his constitution, which, though naturally hale and sound, was never robust. The church, his family, and flock, were indeed blessed with his continuance among them for the space of nine years after he had been deprived of her who, under the Great Shepherd and Bishop of Souls, was his stay and support; yet this was a space of comparatively little enjoyment to the good Bishop himself. For, though alive to the calls of duty beyond what was required of him, having for fourteen years enjoyed the official aid of his youngest son, yet, from the hour of his beloved partner's demise, Bishop Skinner became in a manner regardless of domestic endearments. The "feast of reason and the flow of soul" had no longer any charms for him.

In the end of the year 1814, he was seized with an alarming illness. For weeks he continued in great bodily pain, but happily was never confined to his bed or to his bedchamber. As spring 1815 advanced, he recovered so far as to be released from confinement to the house, and, though much debilitated, entered with characteristic keenness on his professional labours, preach-

ing regularly every Sunday, discharging more than his share of the pastoral labours of his congregation, and taking his turn of duty as a manager of several charitable institutions in the city of Aberdeen, viz.—the Infirmary, the Lunatic Hospital, and the Poors'-House. And so short was the period of his confinement at last, that the very forenoon on which he died, Saturday, July 13, 1816, he was in his dining-room, and on Friday, the day preceding, at prayers in the chapel.

To all who were interested in Bishop Skinner's life, (and, besides his sorrowing family and flock, they were not a few,) it was a source of unavailing regret that their worthy father, bishop, pastor, and friend had concealed from his physicians the fatal disorder, viz. Strangulated Hernia, which at last so speedily terminated his mortal existence. Had this disorder been discovered, and the necessary operation undergone at its commencement, his valuable life might for a time have probably been preserved. But though, when the case became desperate, the operation of reducing the Hernia was most dexterously and successfully performed, morbid symptoms had, ere then, taken place in the frame at large, and the Bishop sunk into the sleep of death with-

out being conscious, to all human appearance, of any such change befalling him.

Were it not that the writer of this Memoir is afraid he has already subjected himself to the charge of unnecessary prolixity in his details, he would endeavour to do justice to the "sorrowing not without hope," with which Bishop Skinner's brethren in the Scotch Episcopate, his clergy, and the Episcopal clergy of Scotland at large, his flock, his friends, and his fellow-citizens of all ranks and degrees, received the accounts of his sudden and unlooked for dissolution! Hundreds besides the large company who were specially invited, followed his body to the grave. And, though apparently a rude rabble had seated themselves on the walls of the Mausoleum, a burying-place in the 'Spital Church-yard of Old Aberdeen, near to which his mortal remains are deposited, yet when the officiating clergyman commenced the funeral service, not a breath was heard,—not a head but was instantly uncovered;—and, while tears were seen to flow apace, not a trace of disrespect marked the conduct of the most ragged spectator of the impressive scene!

On the succeeding Sunday, the 21st of July, the proximus resident Bishop, the Right Rev.

Patrick Torry, of Peterhead, did ample justice to his late colleague's private and professional character, in an excellent discourse, from the pulpit of St Andrew's Chapel, Aberdeen; and, in concluding this little Memoir, the author takes leave to express himself in the words of the Sermon, delivered by a clergyman of the diocese of Aberdeen, on the afternoon of the same mournful day, throughout which the eyes of every auditor were moistened with tears; and the gait, the garb, the gesture of "high and low, rich and poor, one with another,"—marked the undissembled, the heartfelt grief, with which they were all deeply affected.

"That 'in the midst of life we are in death,' not a moment passeth without some striking evidence.—We know not what an hour, much less 'what a day may bring forth!' Little did you, my Christian friends, imagine, when last assembled here, that, ere the next Lord's day came round, you were to be deprived of your venerable Bishop and Pastor; or, that the lips, which then enjoined you to 'buy the truth and sell it not,*' should so suddenly be sealed by death, never to address you more!

* It was from these words of Solomon, in Prov. xxiii. v. 23, that, for the last time, Bishop Skinner spoke from the pulpit.

" His Right Rev. colleague and friend has already done such justice to his character in the church,—to his talents, his zeal, and his unwearied assiduity in all things pertaining to Christian edification, that I shrink from the thought of adding my mite of well-earned tribute to his immortal memory. Convinced, however, that it is a theme on which all who hear me delight to dwell, I cannot refrain from a feeble attempt to gratify both you and myself, by something like the truth you have already heard,—by something like a portrait of our deceased father, friend, and guardian.

" Nursed in the bosom of the church, and trained to the office of the holy ministry, by a parent so eminently qualified, so highly endowed as the Rev. Mr Skinner of Longside was, it would have been matter both of surprise and disappointment, if our late Bishop had not given early promise of superior usefulness and distinction in the cause of ' true and undefiled religion.' Barely had he reached his 20th year, when he had two distant country congregations consigned to his pastoral care, the duties of which were discharged by him, at that juvenile period of his life, in a manner so highly satisfactory to the people, that, when he received a call to exercise his sacred office in this populous city, his flock in the country could hard-

ly be brought to acquiesce in his removal, while nought but the interests of his young and rising family would have brought him to leave those who, for the space of eleven years, had honoured him with such distinguished regard.

"In this numerous and respectable congregation, however, few are they who recollect the Bishop's removal to Aberdeen, while fewer still survive who were instrumental in promoting that removal. Forty-one years elapse not without bringing in their train many, many changes; and, such are the changes which the good Bishop himself was accessary to producing, in the number, circumstances, and accommodation of his (originally) 'little flock,' that I may truly say, the 'place thereof knows it no more.' And, if changes so great, so encouraging, were effected here, by the blessing of God, through his pastoral labours,—still are they as nought to the changes, which, during the 34 years of his Episcopate, Bishop Skinner was instrumental in producing on the Scotch Episcopal Church at large;—which church, from a state of obscurity and depression unknown in the annals of any other regular branch of the church of Christ, has risen, under his fostering hand, to a state of respectability

and distinction, such as no other merely tolerated church on earth enjoys.

" My respected clerical brethren here present, know that our late Primus and spiritual father found our ' little Zion' sunk under a dark cloud of political jealousy and suspicion ;—he has left our little Zion a ' praise on the earth.' He found this portion of the ' vineyard of the Lord of ' Hosts' chilled, and rendered unfruitful, by the mists of popular prejudice and worldly wisdom ; he has left it in full bearing,—no longer persecuted and forsaken, but counted worthy of honour by all ' who, by patient continuance in ' well-doing, seek for glory, and honour, and im- ' mortality.' ' A besieged city' no more ; the Episcopal church in Scotland has her gates no more ' made desolate ;' every bar and restraint have happily been removed, so that the righteous of all ranks ' resort unto her company,' and ' enter into her courts with praise.'

" Should it be enquired how a single individual could have been so instrumental, as Bishop Skinner is known to have been, in effecting this auspicious change on the face of Scottish Episcopacy ? Without arrogating a tittle of merit to himself, it was thus that this humble-minded ser-

vant of the humble Jesus accounted for his 'good 'success:'—

"'The consecration of Bishop Seabury for 'the state of Connecticut in North America, first 'introduced me to the knowledge and acquain-'tance of some eminent divines of the Church of 'England. They were the men who thenceforth 'interested themselves so much in the repeal of 'the penal statutes, and in the grievously depres-'sed situation of our church, that, for my own 'part, I had only to inform them and some invalu-'able and equally zealous lay friends, what my 'venerable colleagues and I wished to be done, 'and they did it!'

"Would the man ambitious of worldly fame have thus meekly relinquished his prize? Would the lover of personal distinction more than 'a lover of God,' have thus voluntarily denuded himself of all distinction, and, self-divested as he was, have chosen to attribute to others that good work which his excellent co-operators hesitate not to acknowledge was, under God, effected by his own unwearied labours, his own sleepless nights and thoughtful days,—labours which at last completely undermined a constitution which, though never vigorous, was originally so hale and sound that, on his entering in-

to the Episcopate, Bishop Skinner had the prospect of numbering as many years as his venerable progenitors. * Many a time did his family, many a time did his clergy and friends urge him to be less anxious, less thoughtful on the state of the church at large, and less occupied (now that he enjoyed the pastoral assistance of a beloved son) with the duties of his immediate charge. In the words of an eminent English divine, Bishop Cumberland, his uniform answer was, 'better wear out than rust out:'—better for me 'to spend 'and be spent,' in my blessed Master's service, than to waste my life, as some do, in doing nothing.'

"O! that his bright example may be indelibly recorded in the Episcopal church in Scotland, as a pattern to all who engage in her ministry and service! And O! that you, my beloved brethren in Christ, with the worthy people who now hear me, and their childrens' children, may maintain inviolate those principles, and 'continue in those 'things' which we and they 'have learned of 'him and been assured of, knowing (as we all do

* His grandfather lived till after 80. His father died at the age of 86, and his mother at the age of 82. He had recently completed his 72d year.

'know) of whom he learned them,'—even of the apostles and prophets,—Jesus Christ himself being ever with him the 'chief corner-stone.' "

In secular learning, Bishop Skinner was no adept, his studies being solely directed to 'the 'knowledge of Jesus Christ and him crucified.' In the arts of ornate composition and methodical address, he was, as his works bear witness, but little skilled. His aim was uniformly to edify, not to entertain, an over-anxiety for which rendered his style diffuse and tautological, though it was always impressive. His sole and unceasing desire was to 'shew himself approved unto God, '—a workman that needeth not to be 'ashamed, 'rightly dividing the word of truth.' In evidence of which, manuscript sermons in his hand-writing exist, to the amount of nearly two thousand, and embrace 'the whole counsel of God' revealed in holy Scripture. Still, though listened to with more than ordinary attention, and even pleasure, Bishop Skinner was not, in the common acceptation of the terms, 'a popular preacher;' his attractions lay in the art of 'comparing spiritual 'things with spiritual,' and of thus illustrating Scripture by Scripture itself. The lambs of his flock, as was prophesied of his divine Examplar,

he ‘ gathered with his arm, and carried them in ‘ his bosom,’ imparting to them, in a Sunday school, which he regularly superintended, and, throughout the whole season of Lent, in Chapel, when public worship was over, ‘ precept upon ‘ precept, line upon line, here a little and there ‘ a little,’ as their tender minds would bear, until being ‘ no more children,’ they ‘ grew up unto ‘ Him in all things, which is the Head, even ‘ Christ,’ having been duly taught to ‘ mark them ‘ which cause’ or encourage ‘ divisions, and to a- ‘ void them.’ The youth of his congregation, thus ‘ brought up in the nurture and admoni- ‘ tion of the Lord,’ thus ‘ trained up in the way ‘ that they should go,’ seldom or never ‘ depart- ‘ ed,’ in things essential, from that way; and hence was Bishop Skinner’s ministry so success- ful as has been already stated.

From the year 1786 to the year 1792, he annually held two diocesan meetings of his clergy, and delivered a charge to them at each meeting. But from 1792 to the year in which he died, his diocesan meetings were annual only, and took place at Aberdeen, regularly on the Wednesday after the third Sunday in August. Hence, his charges to his clergy amount to no fewer than thirty-six, and are directed against all the pre

minent errors, schisms, and divisions of modern times *.

Of eight children, born to Bishop Skinner, four have survived him, two sons and two daughters.

His two sons being educated for the Church, John, the elder, was ordained, on St Matthias' day, 1790, by the late Bishop Strachan of Dundee; and, for the last twenty years of his clerical life, has been settled in the Episcopal charge of Forfar, in the diocese of Dunkeld. William, the Bishop's second son, and youngest child, was ordained deacon in March 1802, by the late Dr Samuel Horsley, Bishop of Rochester, and priest in the year following by the same distinguished Prelate, then Bishop of St Asaph; and, having assisted his father from that date, was duly consecrated Bishop of Aberdeen in his father's stead,

* To present the public with a printed volume or two of such admirable matter as Bishop Skinner's manuscript charges and discourses afford, would, to his executor and biographer, be a most grateful task indeed! But for him to do so now, when works of this description are so little esteemed, without such pecuniary hazard, (not to say loss,) as, in his situation and circumstances of life, amounts to a virtual prohibition, is impossible! May more propitious times speedily dawn upon our country.

on the 27th October 1816, having been regularly and canonically elected to that sacred office by the clergy of the diocese on the 11th day of September of the same year.

Jane, the elder daughter, is unmarried; the younger, Mary, is the wife of Alexander Dalgarno, Esq. merchant in Aberdeen. Grace excepted, who lived till she reached her eighth year, Bishop Skinner's other children, all boys, were cut off in infancy.

END OF THE MEMOIR.

ANNALS

OF

SCOTTISH EPISCOPACY.

ANNALS

OF

SCOTTISH EPISCOPACY.

THE Ecclesiastical History of Scotland, by Bishop Skinner's father, reaching down from the first appearance of Christianity in this kingdom to the first of May 1788, the present humble Annalist of Scottish Episcopacy is to be understood as commencing his labours from that date. Yet, as the work is meant to be conducted so as to illustrate the character, the views, and the exertions of the late senior Bishop and Primus, it is necessary for the author to trace back his steps to the year 1784; when, as was observed in the excerpt from the sermon above quoted, the event of Bishop Seabury's consecration, for the State of Connecticut in North America, first "introducing Bishop Skinner to the knowledge

and acquaintance of some eminent divines of the Church of England," ultimately led to the striking change wrought on the face of the Episcopal Church in Scotland, during the thirty-four years of the Bishop's Episcopate.

At the time when the Rev. Dr Samuel Seabury was in England, (whence he obtained his letters of orders,) exerting himself for the establishment of a regular Episcopacy in the state of Connecticut in North America, a gentleman of equal worth and equal eminence in his station, the Rev. Dr T. B. Chandler, formerly Rector of Elizabeth-town in the state of New Jersey, was resident also in the British Metropolis, entrusted with a similar commission by the Episcopal clergy of Nova Scotia, in aid of the church in that settlement.

On the first day of April 1785, Bishop Skinner wrote to this gentleman as follows :—

LETTER I.

BISHOP SKINNER TO DR CHANDLER.

" I hope you will excuse this trouble from one who wishes to be known to you as the friend of Dr Seabury, anxious for the welfare of that worthy man, and for the success of his designs. In a letter, which I had from him lately, dated at Gravesend, when I suppose he was waiting his

embarkation, he mentions you as a person with whom I may freely correspond, about sending some copies of a sermon, preached here at his consecration, for sale in London. In itself this is a matter of no moment, but I cannot help looking upon it as a fortunate circumstance, in so far as it affords me an opportunity of introducing myself by letter to your acquaintance, as one who sincerely wishes a happy issue to the good cause in which you are engaged. Allow me, therefore, good Sir, to entreat the favour of a few lines from you, when any thing occurs which you think interesting to that cause, I mean to the establishment of a pure and primitive Episcopacy in the Western World.

" Our worthy friend, who is now, I hope, crossing the Atlantic for that blessed purpose, will have many difficulties to struggle with and much opposition to encounter; but his cause is God's, his heart is good, his resolution firm and steady, and I trust in the mercy of his heavenly master, that these will ensure success to his pious services. He has promised to write to me on his arrival in America, and, I doubt not, he will be as good as his word. But as you will perhaps have occasion to hear more frequently from him, I shall think myself highly obliged to you for any intelligence respecting him or his affairs which you may be pleased to communicate. For, besides my being very much interested in his matters, from a similarity of office and character, the

short time I had the pleasure of seeing and conversing with him here, has given me such a high opinion of his personal worth, as must ever entitle him to my warmest esteem and most affectionate remembrance. This honest declaration, therefore, of my attachment to Bishop Seabury, will, I hope, plead my excuse with his worthy friend Dr Chandler, for thus intruding upon him without a more formal introduction. I have taken the opportunity of a private bearer to convey this to your hand; but, if honoured with a reply, let me beg that it be sent by post, as the surest and speediest mode of conveyance. Accept of my best respects, &c.

LETTER II.

DR CHANDLER TO BISHOP SKINNER.

London, April 23, 1785.

"About three days ago, I was honoured with your very friendly and obliging letter of the first instant. I feel myself greatly indebted to my excellent friend, Bishop Seabury, for having mentioned me in such a manner as to occasion the offer of so reputable a correspondence as is presented in your letter; and were I to remain in a situation that favoured it, I should embrace it with all thankfulness. But I am soon to embark for America, and for a part of it where, during

my continuance there, I shall be unable to answer your expectations.

" You may perhaps have heard, that after having been separated eight years from my family, which I left in New Jersey, I have been detained here two years longer, with the prospect of being appointed to the superintendency of the church in our new country. This business, though the call for it is most urgent, is still postponed; and it appears to be in no greater forwardness now than it did a year ago. In the meanwhile, I am labouring under a scorbutic, corrosive disorder, which renders a sea voyage and change of climate immediately necessary. I therefore thought proper to wait upon the Archbishop a day or two ago, to resign my pretensions to the Nova Scotia Episcopate, that I might be at liberty to cross the Atlantic and visit my family, consisting now of a most excellent wife and three amiable daughters. His Grace would not hear of my giving up my claim to the above mentioned appointment, but readily consented to my visiting my family, on condition that I would hold myself in readiness to undertake the important charge whenever I might be called for, which I promised, in case my health should admit of it. Accordingly, I have engaged a passage in a ship bound to New York, which is obliged to sail by this day fortnight. By this migration you can be no loser, if you will be pleased in my stead to adopt, for your correspondent, the Rev. Mr Boucher of

Paddington, a loyal clergyman from Maryland, the worthiest of the worthy, and one of the most confidential friends of Bishop Seabury. I have taken the liberty of shewing him your letter, and making him the proposal. He will think himself happy in answering your inquiries from time to time, and will, as a correspondent, be able to give you more satisfaction than I could.

"I have often expressed my wish that your truly valuable Consecration Sermon might be advertised for sale in this city. If this had been done while the occasion was fresh, I am persuaded that a large edition would have sold, and much good would have arisen from it. I am of opinion that, late as it now is, many copies would still be called for were they known to be at hand. I should think Mr Robinson of Paternoster-Row might be properly employed in that way, who has mostly published for Mr Jones, and sometimes for Dr Horne. By the bye, it gives me pleasure to see my two learned friends here mentioned, honoured with your notice. In this sermon you have ably, clearly, and unanswerably explained the origin and nature of ecclesiastical authority, and 'he 'that hath ears to hear let him hear.'

"This is a subject which I have repeatedly had occasion to consider, in the course of my publications in defence of our claim to an Episcopate, and I am ashamed to find that it is so little understood by the English clergy in general.

"Dr Seabury, of whom you cannot have so

high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month; on the 19th he was 65 leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge,) than from any other person. I mean Dr S—th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatical. His principles, with regard both to church and state, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! With professions of great personal esteem for Dr Seabury, made occasionally, he has always counteracted and opposed him as far as he dared, and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about embarking for Britain. His character is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing

upon your venerable synod. Before I was aware I have got to the end of my paper, and must now take my leave, but I hope only for a little while; for wherever or however Providence may dispose of me,—I shall be happy in any opportunities of proving myself your very respectful and obedient servant."

Previously to receipt of this letter, it is doubtful whether Bishop Skinner had ever heard of Mr Boucher, more than by name. Eager, however, to learn tidings of the first Bishop of the Western Hemisphere, he introduced himself to Mr B. by letter, thus—

LETTER III.

BISHOP SKINNER TO THE REV. JONATHAN BOUCHER.

Aberdeen, 25th June 1785.

"Sometime ago I wrote to your acquaintance, Dr Chandler, begging, as a singular favour, that he would be kind enough to communicate to me any interesting intelligence he might receive of our worthy friend, Bishop Seabury, of whose welfare and success, you may believe, I will ever be anxious to hear. The good Doctor lost no time in making a most obliging return to my letter; but informed me, to my great regret, that his state of health was such as to render a sea voyage absolutely necessary for the recovery of it, and that

he was to sail in a short time for New York, being obliged to leave the great object of his coming to Britain unaccomplished. Pity were it that a design so laudable, and so essential to the interests of religion in the new province, should thus be set aside by reasons of state, without any other formidable impediment in the way of it.

" With uncommon attention to my anxiety, after informing me of his intended departure from England, and the afflicting cause of it, Dr Chandler adds, ' that by his migration I can be no loser, ' if in his stead I will adopt for my correspondent ' the Rev. Mr Boucher of Paddington,' of whom he gives a most amiable character, and, what endears you still more to me, describes you as one of the most confidential friends of Bishop Seabury. As such, I now gladly embrace the opportunity of introducing myself to you, in hopes that, by the time this reaches your hand, there will be some account of the good Bishop's arrival in America, if it has pleased God to grant him a speedy and prosperous voyage, for which I doubt not the prayers of many have been devoutly addressed to heaven.

" The Bishop promised to write me from Halifax, if he found any vessel there for Scotland. But as you will probably hear of him, if not from him, sooner than I can expect, and oftener than he will have occasion to write to me, it will be doing me a very great favour, if you will be so good as to inform me, from time to time, what accounts

you may receive either from him or of him, such as you think will be acceptable to one who loves and esteems him, and wishes his success and happiness, as I do. This is a task which I would not have presumed to impose on you, had not Dr Chandler so kindly paved the way for it.

" Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly from certain occurrences in some of the southern states, which will, I fear, create no small opposition to the conscientious discharge of his duty. The busy, bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the churches of North America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately to a Clergyman in this country, wherein he proposes to be in London as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, such as America is now declared to be, for a succession in their ministry, by the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done; and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us.

" I have seen, in the Gentleman's Magazine,

various strictures on the subject of Dr Seabury's consecration; and the sermon preached on the occasion has been criticised, and some passages in it found fault with, as disrespectful to the English Bishops, and even to the authority of the British Parliament. As the author intended not his discourse for the meridian of London, he was at no pains to adapt it to the notions that are cherished under the warm sunshine of civil establishment; it is sufficient for him, if it meets with the approbation of the truly wise and worthy, wherever they be, that look more to the things of Christ than to the things of this world."

Mr Boucher being on a continental tour when this letter reached him, delayed answering it until his return to England. The following grateful communication, of date the 6th of December 1785, was then despatched from Epsom.

LETTER IV.

REV. JONATHAN BOUCHER TO BISHOP SKINNER.

"When your very obliging and acceptable favour of the 25th June reached Paddington, I had just left it, to go on a long tour into Germany and France, from which I returned late in October. Your letter was delivered to a most valuable and confidential friend, William Stevens,

Esq., who is also the friend of all your friends. Mr Stevens tells me he acquainted you with my absence, which, I hope, would apologise for my not having sooner thanked you for what I really consider as a very great favour.

" No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady prudence, as to have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he has to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the church will grow under his pastoral care. I have as yet heard only of his having ordained five presbyters, one or more of whom are from the Southern States, which I mention, as considering it as an acknowledgment of his powers, even beyond the limits of his professed district.

" A general convention of the Episcopal Clergy of all North America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr

Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

"I hear of some very alarming symptoms attending the poor church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men the most distinguished for abilities or worth. The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak, far too confidently, of some wild purpose of forming a coalition, (too like some other coalitions) between the Episcopalians and Presbyterians. I have, by every means in my power, put those, over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs Chandler and Seabury. God grant that our united efforts may all avail! It adds not a little to my apprehensions, that all these things are carrying on within the vortex of Dr S—th's immediate influence, who is bent on being a Bishop, '*per fas aut nefas*,' and who, if he cannot otherwise compass his end, will assuredly unite with the P———ns; and so Herod and Pontius Pilate shall again be made friends!

"You may not perhaps have heard, as I have, that he affected to be much pleased with Dr Sea-

bury's having returned to America, invested with the Episcopal character, all which will be abundantly explained to you when I farther inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury's utmost skill to manage. He knows S—th well, and, of course, thinks of him as we all do. Yet, if S—th is thus properly consecrated, such is his influence, it may be the means of preventing that sad state of things in Virginia and Maryland which I hinted at above. Yet it is dreadful to think of having such a man in such a station! I daily expect further and fuller accounts, and, on your signifying that it will not be disagreeable to you, I shall have much pleasure in communicating them."

The reader will not doubt of Bishop Skinner's eagerness to cultivate a correspondence, in all respects so desirable as was the correspondence of this zealous friend of Church and State. Early in the ensuing year, therefore, the Bishop replied to the above interesting letter.

LETTER V.

BISHOP SKINNER TO MR BOUCHER.

" Aberdeen, Jan. 4, 1786.

" I acknowledge, with much satisfaction, the favour of your obliging letter of 6th December, which I received with the greater pleasure, as the intimation given by your friend Mr Stevens of your absence had unluckily not come to my hand. The accounts of good Bishop Seabury's favourable reception in America, you may believe were highly agreeable to me, and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly 'little flock' here, and those of the 'many scattered sheep of yonder wilderness.' I observed in the newspapers the other day a paragraph, as quoted from the Maryland Journal, which gives no more, I hope, than a true account of our worthy friend's proceedings, and the honourable reception he has met with. The description you give of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shews such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts, as could hardly have been suspected among any

who had received regular Episcopal ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr Chandler and yourself, are stepping forth in opposition to the wild undigested schemes of modern sectaries. God, of his mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countryman, Dr S—th, is too much of a piece with his former conduct, and plainly shews what some people will do to compass the end they have in view.

"As to what the Doctor has found out in favour of a *singular* consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scottish Bishops might treat an application in his behalf, there is no reason to doubt of their readily concurring in any proper plan for increasing the number of Bishops in America. And as Dr Seabury must be sufficiently sensible of their good inclinations that way, I hope he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregula-

rities, and be attended with the worst of consequences to the cause of Episcopacy. If S—th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus, whatever objections may be made to the man, there may be none to the manner of his promotion.

" You will oblige me much by communicating, from time to time, what accounts you receive of these matters, as I shall always be anxious to hear of our worthy friend in Connecticut, and how things fare with him and the cause which he has undertaken to support. And although I shall have little to say in return worthy of your notice, I shall not fail to acknowledge the continuance of your correspondence as a very singular favour.

" We have been lately flattered with the prospect of some friendly notice from the church of England, and are told that, at a convenient season, it is intended to do us some service with the people in power. An anonymous letter to this purpose, signed ' A Dignified Clergyman of the ' Church of England,' was last summer transmitted to our Primus, Bishop Kilgour, at Peterhead. I wrote to Dr B*******, at Canterbury, wishing to know if he could inform us who the author might be ; or what ground there appeared to him for the assurances which the letter contains, but as yet I have received no satisfactory reply. Thus kept in the dark, it is no wonder if sometimes we

mistake friends for enemies, and behave to them as such, not knowing whom to trust, or where to look for that relief which the distressed condition of our church has so long called for in vain. God pity and protect us, and support his church in all places where the hand of the oppressor lies heavy on it!

"Wishing to hear from you as often as convenient, I am, with great regard," &c.

It stands confessed, that the sentiments of the very best and wisest of men are liable to be swayed by situation and circumstances. Had the British Government not dreaded the political expediency of giving a valid Episcopacy to the Western World, at the time when Dr Seabury solicited that gift from his mother church of England, he had never been constrained to apply elsewhere for consecration. But political expediency was the last thing which men situated as at that period the Scottish Bishops were situated, would think of consulting. On the contrary, they must and did feel what the Bishop-elect of the State of Connecticut felt, and what Bishop Skinner, not aware that he was doing any thing improper, expressed in his consecration sermon, viz. that "as long as there are nations to be instructed in the principles of the gospel, or a church to be formed in any part of the inhabited world, the successors of the Apostles are obliged, by the commission which they hold, to contri-

bute, as far as they can, or may be required of them, to the propagation of those principles, and to the formation of every church, upon the most pure and primitive model. No fear of worldly censure ought to keep them back from so good a work; no connection with any state, nor dependence on any government whatever, should tie up their hands from communicating the blessings of that 'kingdom which is not of this world,' and diffusing the means of salvation by a valid and regular ministry, wherever they may be wanted."

Similarly situated and circumstanced, the Nova Scotia candidate for the Episcopate, the learned Dr Chandler, so far from disapproving of this, or any other sentiment or expression in Bishop Skinner's discourse, tells him, (as the reader will have remarked,) "in this sermon you have ably, clearly, and unanswerably explained the origin and nature of ecclesiastical authority; and, 'he that hath ears to hear, let him hear!'" Differently situated, however, from both or either of these parties, the writer of the anonymous letter to Bishop Kilgour, supposed to be the great and good Bishop Lowth, who died two years after, expresses himself in terms as little expected on Bishop Kilgour's part, as was the offence on his colleague Bishop Skinner's part an intentional offence. The letter is verbatim as follows:

" Right Rev. Sir,

London, June 9. 1785.

" The Consecration of Doctor Seabury, by the Scotch Bishops, was an event which gave much pleasure to many of the most dignified and respectable amongst the English Clergy, and to none more than to him who now has the honour to address you. A man who believes Episcopacy, as I do, to be a divine institution, could not but rejoice to see it derived through so pure a channel to the Western World.

" Full of the greatness of this measure, I immediately sent for the sermon preached at the consecration, on observing it advertised. And I am sorry to say, that I perused it with a mixture of satisfaction and deep concern. Much of it met my entire assent. It exhibits principles which I have always entertained, and which every friend to Episcopacy must approve. There are some passages in it, however, which I sincerely wish it had not contained, and which I cannot help thinking it was injudicious to publish, as I am afraid they are calculated to hurt your Church, and dangerous to the interests of Episcopacy in North Britain.

" Nor is this my own opinion merely, but of several of my brethren, well affected to the Episcopal Church of Scotland who have read the discourse. Many think they perceive in it the English Bishops treated with contempt, for not

consecrating Dr Seabury at every risk; and the manner in which the Acts of the British Parliament are mentioned in a note, gives general offence. For passages of this nature there is the less indulgence, because it is conceived, that, on such an occasion they were perfectly unnecessary, and cannot, in any view, possibly do good *.

* Assuredly had this been the case,—had the contents of the note been "perfectly unnecessary," the writer of this admirable letter, whoever he was, had good right to be offended; but was it "unnecessary" for men, in the situation and circumstances of the Scottish Bishops at that period, to shew, by the authority of Divines of the Church of England, that, in the good work which they had on hand, they were fulfilling, in some measure, the purpose of their ministry? The offensive note is shortly this:—"The late Dr Sherlock, Dean of St. Pauls, in his Summary of the Controversies, p. 119, says expressly: 'If Bishops will not exercise that power which 'Christ has given them, they are accountable to the Lord for 'it. But they cannot give it away, neither from themselves 'nor from their successors; for it is theirs only to use, not to 'part with it.' Another divine of the Church of England, Mr Reeves, in his sermon on Heb. xiii. 17. speaking of the independency of the Church, says: 'It has been largely and 'warmly argued on both sides, but the merits of the cause 'seem to lie in little room. The question to be resolved in 'short is, Whether Christ has committed the government 'of the Church to the Apostles and their successors, or to the 'laity and civil magistrate? Now this can be decided only by 'Scripture, from Christ's commission, and from the practice 'of the Apostles and their successors consequent thereupon, 'and therefore all arguments for the Regale, (that is, for the 'King being head of the Church,) taken from year-books, 'reports, and even Acts of Parliament, are of no weight in the 'question before us. For be they never so full and positive

"Who the author of this performance is, I have not been informed; but I address myself to you, Sir, having been told that you are one of the Scottish Bishops. My purpose is not to criticise the sermon; if such were my views, I might justly be reckoned an impertinent meddler. I am actuated, I hope, by better motives, and such as you will approve.

"The Church of England, Sir, I am well authorised to say, hath, of late years, looked on her sister in Scotland with a pitying eye. Many of our Clergy have regarded her as hardly dealt with, and wished for a repeal of those laws under which she now suffers. I have good reason to believe that there is an intention formed of endeavouring to do her some service at a convenient season; and I sincerely hope, no circumstance will intervene to frustrate that intention. It pains me to say, however, that this sermon is not likely to promote it. I cannot suppose that the Prelate who preached it, meant by its publication either to alienate the English Clergy from the society to which he belongs, or

'against the inherent power of the Clergy, yet certain it is, 'and may be spoken I hope without offence, that there is no 'omnipotency in Parliaments, and that the gospel is not 'repealable by the civil powers.' Bishop Skinner merely adds: 'Many thanks to Mr Reeves for this strong and 'sensible vindication of the Clergy of the Episcopal Church in 'Scotland, who have ventured for a long time to shew more 'regard to the Acts of the Apostles than to the Acts of the 'British Parliament.'

to insult the British Government; for I will not suppose that a Bishop would write purposely to prevent the good of that Church which, above all others, it is his duty to cherish. But surely there are passages in this sermon not well fitted to induce either the Clergy of England to apply for a mitigation of those rigours of which the preacher complains, or the State to grant that mitigation were the application made. It is in this view, Sir, that many of us regret the publication of the sermon, and think it imprudent. We wish our sister church to prosper, and would be happy could we contribute to her prosperity. But with what face could we apply for relief to her, while her governors openly avow such sentiments? We flatter ourselves that they are not the sentiments of many of the Bishops and Clergy of Scotland; and we would hope, nay even beg and entreat, (had we any right to do so,) that they would not themselves put it out of our power to make use of those exertions which we are much disposed to employ in their favour, and which we doubt not might prove successful.

" After what I have said, Sir, I hope I have no occasion to apologize for this letter. I can affirm with truth, that it is dictated by the warmest attachment to the interests of Protestant Episcopacy, and has no other end in view but the good of that Church over which you preside. Who the writer of it is you may possibly hereafter learn; at present he can only assure you that he is,

with every sentiment of respect for your sacred character,

A DIGNIFIED CLERGYMAN
OF THE CHURCH OF ENGLAND.

" P. S.—May I claim your indulgence for franking this letter only to Edinburgh. It is owing to my not being able to learn the name of the place where you reside."

That this " Dignified Clergyman" was a Bishop of the Church of England, the postscript leaves little room to doubt, from his possessing the Parliamentary privilege of " franking ;" and the conjecture of his being the Bishop of London for the time being, seems not ill founded, from the non-fulfilment of the implied pledge " hereafter" to discover himself, Bishop Lowth having died the 3d November 1787. Had he given the author of the sermon an opportunity of explaining himself, or pointed out any channel of communicating with one who, though evidently a warm friend, was desirous of present concealment, the writer of the above excellent letter would have received Bishop Skinner's thanks, not only for his proffered services, but also for pointing out to him wherein he had so unwittingly deviated from the strict line of duty. To any one not circumstanced as ' the " Dignified Clergyman" shews himself to have been, it will appear evident that the Bishop only meant to indulge in a little harmless pleasantry,

when, in the 'note which gave such general of-'fence,' he contrasts 'the Acts of the Apostles' with 'the Acts of the British Parliament,' and says, (what was very evident to every body,) 'that the Clergy of the Episcopal Church in 'Scotland had ventured, for a long time, to shew 'more regard to the one than to the other.' It is to be hoped, that the Bishop, by his reply to the following application, will be acknowledged to have made the *amende honorable* for the offence of which, in such friendly terms, he had been pronounced guilty by a Dignified *inconu.*

LETTER VI.

BISHOP SEABURY TO BISHOP SKINNER.

Wallingford, Connecticut, March 2, 1787.

"I write a short and hasty letter from this place, where I have been attending a meeting of my Clergy. They are much alarmed at the steps taken by the Clergy and Laity to the south of us, and are very apprehensive that, should it please God to take me out of the world, the same spirit of innovation in the Government and Liturgy of the Church would be apt to rise in this State, which has done so much mischief in our neighbourhood. The people, you know, especially in this country, are fond of exercising power, when they have an opportunity; and

should this See become vacant, the Clergy may find themselves under the fatal necessity of falling under the Southern establishment, which they consider as a departure from Apostolical institution.

"To prevent all danger of this, they are anxious to have a Bishop-coadjutor to me, and will send a gentleman to Scotland for consecration as soon as they know that the measure meets with the full approbation of my good and highly respected brethren in Scotland. It has not only my approbation, but my most anxious wishes are, that it may be soon carried into execution. You will, I know, consult the Right Rev. Bishops Kilgour and Petrie, and will give me the necessary information as soon as possible. In the meantime, we shall be making the proper arrangements here, that the person fixed on may avail himself of the first opportunity of embarking after receipt of your letter.

"I can, at this time, say no more, than to request you to remember me most respectfully and affectionately to our good Primus and Bishop Petrie, to Mrs Skinner and family, and to all who think so much of me as sometimes to enquire about me."

LETTER VII.

BISHOP SKINNER TO BISHOP SEABURY.

Aberdeen, June 20, 1787.

" Anxious, as I ever am, to hear of your welfare, I was much refreshed some weeks ago, even by a short letter from you, dated the 2d March, at Wallingford, where it would seem you had been attending a meeting of your Clergy. I lost no time in communicating to our worthy Primus this agreeable intelligence ; but it came too late for good Bishop Petrie, who, to the great regret of this poor and desolate church, was taken from us by death on the 9th of April last, after a long and painful struggle with a complication of bodily infirmities.

" Happily for us, and through the good Providence of God, he was enabled to assist at the consecration of a Coadjutor, about six weeks before his death. Your good friend, Mr Macfarlane at Inverness, was the person made choice of for this office, who accordingly was promoted to the Episcopate, in the Primus' chapel at Peterhead, on the 7th day of March last. He has now succeeded to the districts that were under the charge of Bishop Petrie ; and, I make no doubt, will prove

a zealous and faithful member of our small Episcopal College. *

" Last year Bishop Kilgour, deeming himself too weak for the burden of this diocese, resigned the whole charge of it into my hands, but still continues to act as Primus, and I hope will yet be spared for some time with us. I sent your letter to him, and a copy of it to Bishop Macfarlane, and having received answers from both, shall now lay before you our joint sentiments on the subject of your proposal.

" It has given us great concern to hear of the ecclesiastical proceedings in some of your Southern States. We fondly hoped that Episcopal Clergymen would have gladly embraced the opportunity of settling their Church on a pure and primitive footing, and of regulating their whole ecclesiastical polity, as well as their doctrine and worship, according to Apostolical institution. In this hope, however, we have been sadly disappointed, by the accounts we have received of the nature and design of their several conventions; and some extracts, which were published from their new Liturgy, increased our dread of a total apostacy,

* In the course of the year 1787, other two members were added to the Scottish Episcopate. Bishops Abernethy Drummond and Strachan were consecrated at Peterhead, on the 26th September, by Bishops Kilgour, Skinner, and Macfarlane; Bishop Abernethy Drummond being, in due time, appointed to the See of Edinburgh, and Bishop Strachan to that of Brechin, in which his pastoral Cure (Dundee) was situated.

giving us ground to apprehend a total departure, not only from ancient discipline, but even from 'the faith once delivered to the saints.'

"Hearing of their intended application to the English hierarchy, we were full of anxiety for the event of it. The character of the present Archbishop of Canterbury gave us reason to think, that he would not 'lay his hands suddenly,' on any one;—and farther information confirmed our good opinion of his Grace's orthodoxy, which, we are informed, would bend to no solicitation in favour of Socinian principles, or the tenets of those who 'deny the Lord that bought them.' Nay, we have farther learned, and we are led to think from good authority, that Drs White and Prevost, the two new American Prelates, * before they left Lambeth, became bound, in the most solemn manner, not to lay hands on Dr S—th, or on any other man who calls in question the doctrine of the Trinity, or of our Saviour's atonement. And we are even made to understand, that

* See Note to Eccles. Hist. of Scotland by the Rev. J. Skinner, Vol. II. p. 687, where it is stated, that, on being informed that the alleged obstacles in Bishop Seabury's case had been purposely and legally removed, a body of Episcopal Clergy in the Southern States of America made application to the English Bishops for consecration to their Bishops elect, in consequence of which, on the 4th February 1787, Drs. White and Prevost, the former elected for Philadelphia, the latter for New York, were both consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough.

it was recommended to the two Prelates to hold communion with the Bishop of Connecticut, to which recommendation a considerable degree of credit seems to attach, from the circumstance of no more than two being invested with the Episcopal office.

" It is moreover said, that a second edition of their Book of Common Prayer has appeared, and on a plan much more unexceptionable than the first, there being no alteration to the worse, and some even to the better. It is presumable, that the English Consecraters have both seen and are satisfied with the Liturgy which the new Bishops are to use; and, provided the analogy of faith and the purity of worship be preserved, it were a pity, we should think, to interrupt Episcopal union, and communion in any part of the Catholic Church. We do not read that the liturgical variations, which are known to have prevailed in the primitive times, occasioned any breach of communion among Bishops, while no essential corruptions were introduced, or impure additions imposed as terms of communion. Wherefore, all these things duly considered, we are humbly of opinion, that the objects which our good brother of Connecticut and his Clergy have in view may be now obtained, without putting any of them to the trouble and expence of coming to Scotland.

" We can hardly imagine that the Bishops of Philadelphia and New York will refuse their bro-

therly assistance in the measure which you propose to us, or yet take upon them to impose their own Liturgy as the sole condition of compliance. Should this be the case, and these new Bishops either refuse to hold communion with you, or grant it only on terms with which you cannot in conscience comply, there would then be no room for us to hesitate. But fain would we hope better things of these your American brethren, and that there will be no occasion for two separate communions among the Episcopalians of the United States.

" We are well persuaded that neither you nor your Clergy would wish to give any unnecessary cause of disgust on either side the Atlantic ; and prudence, you must be aware, bids us turn our eyes to our own situation, which, though it affords no excuse for shrinking from duty, will, at the same time, justify our not stepping beyond our line, any farther than duty requires.

" Before this reaches your hand, the English Consecrate will not only have arrived in America, but will also have probably taken such measures as will enable you to judge of the propriety of an application to them for the end you have in view. We shall therefore expect to hear from you at full length on this interesting subject, and doubt not but you will believe us ever ready to contribute, as far as is necessary or incumbent on us, to the support of primitive truth and order in the Church of Christ.

" I wrote you in June last year, to the care of a friend at New York, who informs me that he forwarded my letter to you, together with a small publication of mine which accompanied it. I shall send this by the packet, and will be glad to hear from you how soon it comes to hand ; if you have leisure for a long letter, it will be doubly welcome. All whom you met here remember you most kindly, particularly your friends in this family, to whom you will be ever dear ; accept of their and my warmest wishes for your health and happiness, and believe me ever," &c. &c.

In the reply made by Bishop Seabury to this truly Catholic epistle, he fears that what his friends in Scotland recommend to him, " cannot immediately take place, unless we adopt their (the American Convention's) book of Common Prayer and lay delegates. The people here dislike their book, and the Clergy will have nothing to do with laymen in Church government. This made me anxious to have another Bishop in this state, that we might stand on even terms with them.

" The public papers have announced that the Episcopal Clergy in Scotland now (Nov. 7, 1788) pray for the King by name. I hope it is true, and flatter myself it will free them, ere long, from many embarrassments. I shall still pursue measures for uniting with the Southern churches, and shall acquiesce in any terms, consistent with sound

ecclesiastical principles. But I cannot give up what I deem essential to Episcopal Government, by admitting laymen into any share of it, farther than the external or temporal state of things may require. To subject a Bishop to the censure of a consistory of presbyters and laymen, even with a Bishop at their head, I cannot consent. From that thraldom the Church in Connecticut must, if it please God, be preserved."

And, as far as is known to the Annalist of Scottish Episcopacy, that Church, the first to boast of Episcopal regimen among the Churches of the West, has been so preserved,—*esto perpetua*. The union which his Episcopal brethren in Scotland were also so eager to see effected by Bishop Seabury, took place. This excellent Prelate joined with the Bishops of New York and Philadelphia in the consecration of Bishops for the states of Virginia and Maryland, and died in full communion with the whole Western Church in the year 1796, to the unfeigned grief of all who knew him, or who felt interested in the cause of sound and sober Christianity.

1788.] The event of the Protestant Bishops and Clergy in Scotland putting up public prayers for the King and Royal Family of Great Britain by name, having slipped into the reader's notice in the course of developing another subject, it is high time for the Annalist to announce

the matter in its proper form, and to enter on the discussion of the consequences which immediately followed ;—" Consequences," writes the Ecclesiastical Historian of Scotland, whose heart was full of them, " which will be found of considerable importance in the history of the Scottish Episcopal Church." Hence, being the last event which the Rev. Mr Skinner of Longside records, there seems to be a propriety in the writer, whose work aims at no higher rank than that of a text-book to the future historian, laying the matter before his readers, in his learned relative's own words.

" On the 24th of April 1788, the Protestant Bishops in Scotland having met at Aberdeen to take into their consideration the state of the Church under their inspection, did, upon mature deliberation with their Clergy, unanimously agree to comply with, and submit to the present Government of this kingdom, as invested in the person of his Majesty George the Third. They also resolved to testify this compliance by uniformly praying for him by name, in their public worship, in hopes of removing all suspicion of disaffection, and of obtaining relief from those penal laws under which this church has so long suffered. This resolution was duly intimated to the Clergy and laity of their communion, as proceeding from principles purely Ecclesiastical, and to which the Bishops are moved by the most just

and satisfactory reasons, in discharge of that high trust devolved upon them in their Episcopal character, and to promote, as far as they can, the peace and prosperity of that portion of the Christian Church committed to their charge*."

But "why," the reader will naturally ask, "was this particular year and period of time fixed on for such compliance and submission?" Mr Skinner, in his History, assigns no other reason but the fiat of his Ecclesiastical superiors, and the accordance of the Clergy. About the middle of February 1788, accounts reached Scotland, that on the 31st day of January of that year the Count of Albany, the eldest grandson of King James VII. of Scotland and II. of England and Ireland, and undoubted heir-male of the royal house of Stuart, departed this life in the city of Rome. This event had been long looked forward to as a matter of very great importance to the Scottish Episcopal Church, whose sufferings for the now generally received principle of legitimate government had been so great. In fact, the event was regarded as the means of placing that Church in a more critical situation than any in which she had stood, since the era of the Revolution in 1688. Immediately, therefore, did the Bishops, as the guardians of the faith and practice of their several districts, communicate to each other their

* Skinner's Eccles. Hist. of Scotland, Vol. II. p. 688.

respective opinions with regard to the steps that were proper to be taken by the Church at large. Bishop Abernethy Drummond was the first who laid the matter formally before his Clergy of the diocese of Edinburgh; and, in a letter addressed to them on the 8th of March 1788, gave them a very full account of his own sentiments, accompanied with a request, that they would lose no time in meeting together for the purpose of deliberating on that important business which he had submitted to their consideration.

The Edinburgh Clergy met accordingly, on the 13th of March, and addressed a letter to their Bishop, in which, after expressing very freely their sentiments on the subject of civil government, and their readiness now to offer their allegiance to the house of Brunswick, they earnestly hope that their Ecclesiastical superiors will lend a favourable ear to the reasonings of their Clergy, and take the important case, on which they had been deliberating, into their most serious consideration. On the 9th of April 1788, the usual synodical meeting of the Clergy of Aberdeenshire was holden at Longside; when, after calling their attention to the present depressed state of the Church in this kingdom, their Bishop informed them, that, in his view of matters, it was now not only expedient, but necessary for them, to consider whether, and to what effect, compliance with the existing Government might afford the means of wished-for relief.

"After arguing at length on the subject *, the Clergy were unanimously of opinion, that as matters now stood, they were at full liberty to pray, by name, for the reigning Prince and the Royal Family; but considering how necessary it would be to sanction a measure of this description, by the highest Ecclesiastical authority, they humbly submitted to the Episcopal College, whether it would not be proper that it should issue a mandate to the Clergy, explanatory of the reasons on which it was founded, that they might read the same to their respective flocks, prior to the introduction of such a change into the public prayers of the Church."

Meetings to the same effect were held in all the other dioceses of Scotland, and similar resolutions adopted. Mr Brown of Montrose, in the diocese of Brechin, being the only presbyter who opposed the sentiments of his brethren of the second order, and Bishop Rose of Dunblane being the only member of the Episcopate who did not enter cordially into the measure; the worthy man being at that period, from mental imbecility, incapable of attending to business of any sort. Matters being in this train, the Bishops were desirous that an affair of such importance should be forthwith discussed in an Episcopal Synod, and this Synod having been, by special appointment of the Primus, holden at

* The Annalist writes from a document in Bishop Skinner's hand-writing.

Aberdeen, on the 24th of April, (the Deans of the several districts also attending, as representing their diocesan brethren,) it was unanimously resolved to give an open and public proof of their submission to the present Government, by praying in the express words of the English Liturgy, for his Majesty King George, and the royal family; and the Bishops appointed the same to take place, in all the Chapels under their spiritual jurisdiction, on Sunday the 25th of May of the current year; thus affording time to all and sundry to state their objections, if they had any, to their respective Bishops and Pastors, who were instructed to do every thing in their power for their removal. This appointment the Synod also duly notified in the Edinburgh and Aberdeen newspapers of the day, and caused printed intimations, signed by the Bishops, to be circulated throughout the Church, in order that neither Clergyman nor layman might plead ignorance of the appointment. The consequence of which preliminary steps was, that, (the Rev. James Brown of Montrose excepted,) every Clergyman doing duty on the 25th of May 1788, did freely, and *ex animo*, pray by name for his most gracious Majesty King George, the Queen, the Prince of Wales, and Royal family. Thus, "was an end put to those unhappy divisions, which so long distracted the kingdom of Scotland; thousands of her sons who had hitherto been suspected of disaffection to the present

Government, becoming not only loyal and obedient subjects" as the Historian of the day predicted, but "staunch men and true," as their conduct for 30 perilous years has proved.

The important business of the Synod was no sooner harmoniously concluded, than the Bishops conceiving it their duty to inform Government of their proceedings, drew up a letter, which they severally signed and addressed to Lord Sydney, at that time one of his Majesty's principal Secretaries of State, acquainting his Lordship with what they had done, and requesting that he would have the goodness to lay their submission at the foot of the Throne.

LETTER VIII.

THE PROTESTANT BISHOPS IN SCOTLAND TO LORD SYDNEY.

Aberdeen, April 26, 1788.

"Perhaps it is not unknown to your Lordship, that a remnant of the old Episcopal Church of Scotland still subsists, under the inspection of Bishops deriving their authority by a regular succession from the Prelates ejected at the Revolution.

"Those Bishops are the persons who now have the honour of addressing your Lordship. Certain statutes enacted at different periods did

indeed greatly weaken that Church, and, perhaps in time might have destroyed her, had not the gracious lenity of his Majesty afforded her a degree of peace and security, of which we and the other Clergy, with the laity of our persuasion, will ever entertain a most grateful sense. Anxious to remove every doubt of our attachment to his Majesty's Government, we have resolved to pray in time of divine service for the King's most excellent Majesty, his heirs and successors by name, and for all the Royal Family, as the law directs. We have also recommended to the other Clergy of our persuasion to follow our example, and we are happy to find that they are heartily disposed so to do.

"If this step shall be acceptable to his Majesty, we trust that it will be considered as an unequivocal proof of our loyalty, and of our steady resolution to support his Majesty's Government at all times, and by every means in our power. We hope your Lordship will not consider it as too presumptuous, when we request you to lay this testimony of our attachment and submission at the foot of the Throne.—And we have the honour to be, my Lord, your Lordship's," &c. &c.

As a piece of respect due to their eminent stations in the Church of England, from which, as may be seen in the Appendix,* the present Epis-

* Appendix, No. I.

copal succession in Scotland is derived, and naturally expecting to receive some aid from these venerable Prelates, in endeavouring to obtain a repeal of the penal laws, the Scottish Bishops, at the same time addressed, by letter, the Archbishops of the provinces of Canterbury and York, in which they express their humble confidence, that, upon " their Graces recommending to the Bishops of their respective provinces the measure of repeal of those penal statutes under which the Episcopal Church in Scotland has so long groaned, they cannot doubt but that, by such powerful assistance, they shall obtain the desirable end they have in view."

The business on which the Synod met, and which the members of it had now concluded in so harmonious and becoming a manner, was not the effect of any rash or hasty resolution. It had been long and deliberately weighed with all its probable consequences. And every circumstance relating to it having been seriously pondered and considered, the Scottish Bishops and their Clergy now felt a peculiar satisfaction in reflecting, that what they had done proceeded from no selfish or interested motives, but from a pure regard to that important trust devolved upon them in their sacred character; from a strong sense of duty, a sincere desire to be more extensively useful in their several stations, and a pious wish to unite the real good of their country with the interests of that " kingdom which is not of this

world." These were the motives which induced the Bishops and Clergy in Scotland to pursue the path marked out, as they thought, by the wisdom of Providence, for the peace and preservation of their Church. They had good ground, certainly, to expect the concurrence and support of all who adhered to their humble ministry; and in this expectation they were not disappointed to any great extent. Some, they were aware, would be disposed to look upon the step which they had taken as nothing short of an abandonment of their former principles, there being no society without individuals of such factious and pragmatic humours, as are not easily satisfied with any measures which do not originate with themselves; nor was it long before a party of this description was formed in the city of Edinburgh, and letters, signed by some of its leading members, were addressed to all the Bishops, complaining of undue haste on the Bishops part, and threatening that, unless time was given to satisfy their tender consciences, many of them, "finding themselves placed in an obnoxious situation, would prefer joining the English Chapels." These few malcontents were much encouraged in their schismatical proceedings, by the Rev. James Brown of Montrose, formerly mentioned as the only non-conformist of the second order of the Scottish priesthood, who not only took upon himself the pastoral charge of them, but also made a most daring attempt to perpetuate

the schism, by invading the right of the Episcopate itself,—having the hardihood to repair to the village of Downe in Perthshire, where Bishop Rose resided, in the extreme of dotage, and causing him to perform the office of consecration!

When questioned soon after, whether the case were so, the venerable Prelate, in all the simplicity of childhood, made answer,—"My sister may have done it, but not I." Being a bachelor, an aged sister was Bishop Rose's housekeeper and guardian. A few years, however, were sufficent to remove, by death, the whole individuals concerned in this petty cabal;—so that, among the Episcopalians of Scotland, a seed of political disaffection exists no longer.

On the 1st of July, Bishop Abernethy Drummond had the honour of receiving a reply to the communication made by the Bishops to Lord Sydney.

LETTER IX.

LORD SYDNEY TO BISHOP ABERNETHY DRUMMOND.

"Whitehall, June 28, 1788.

"I have had the honour of receiving your letter of the 26th of last month, as well as that which you transmitted to me, notifying the resolution of your body to pray, by name, for the King and Royal family.

"I did not fail to lay those letters before the King, and I have received his Royal commands to acquaint you, that his Majesty received, with great satisfaction, this proof of your attachment to his person and family.

"I am happy to find the resolution has been carried into execution, and that it has fallen to my lot to communicate to you his Majesty's pleasure upon a subject which must, in every point of view, tend to unite the affections of his faithful and loyal subjects of every profession."

Encouraged by the gracious manner in which his Majesty was thus pleased to receive the allegiance of Scottish Episcopalians, the Bishops were now occupied in devising the most proper mode of laying their case before Parliament, and of humbly soliciting from the British Legislature, relief from those severe restraints and penalties which, during the period of disputed succession to the Crown, that Legislature had in its wisdom seen fit to impose. Living in the immediate vicinity of the late Lord Viscount Melville, then treasurer of the British navy, Bishop Abernethy Drummond had frequent conversations with that distinguished statesman on the subject, as well as with his Lordship's highly respected kinsman the Lord Advocate for Scotland, now Lord Chief Baron of the Court of Exchequer, both of whom joined in commendation of the step which the Scottish Episcopal Clergy had taken, and gener-

ously promised to befriend their cause. But, before any direct application could be made to the other members of administration, the King's alarming indisposition put a stop to every kind of Parliamentary business, except that of providing for the necessities of the State by the appointment of a Regency.

During this gloomy period of national anxiety, the Episcopalians of Scotland did not fail to testify their loyalty by the most fervent public prayers for the King's happy recovery; and when that longed-for event took place, they were not unmindful of the duty of solemn and general thanksgiving. The Bishops having also on this joyful occasion drawn up an humble address to their beloved Sovereign, and having signed the same, in their own names, and in the names of the Clergy of their respective districts, it was forwarded (1789) by Mr Henry Dundas, then a Commoner, to Lord Sydney; and being the first of the kind, it is here inserted.

1789.] "To the King's Most Excellent Majesty, the humble ADDRESS of the PROTESTANT BISHOPS in Scotland, and of the Clergy of their Communion.

"Most Gracious Sovereign,

"We your Majesty's most dutiful and loyal subjects, the Protestant Bishops in Scotland and Clergy of their communion, most humbly request

your Royal permission to mingle our hearty congratulations with those that are daily flowing from all parts of your Majesty's dominions on the present joyful occasion.

" Deeply sensible of the mildness, equity, and wisdom of your Majesty's Government, while we joined with our fellow subjects in sincerely lamenting the calamitous situation of the British empire, suffering in the distress of your Royal person, we did not fail most earnestly to implore that much desired relief, which could come only from the father of mercies and God of all comfort. We are now happy to find that the prayers of a united people have met with a gracious acceptance, and have obtained from Heaven that complete restoration of your Majesty's health, for which, with most grateful hearts, we humbly adore the goodness of the Almighty.

" We cannot omit this opportunity of acknowledging, with all becoming thankfulness, those endearing proofs of your Majesty's distinguished clemency and condescension, which have encouraged this humble address. And when we consider how much it is the anxious wish and desire of your Majesty's heart to contribute to the ease and happiness of your people, we rely with confidence on your paternal goodness for a participation in the protection and religious liberty which are enjoyed by the rest of your Majesty's loyal subjects. By this means we shall be enabled to manifest in an exemplary manner

that attachment to your Royal person and family, which we can truly say is founded on a sense of duty, and confirmed by the warmest gratitude.

"These sentiments of loyalty and affection to the best of Princes, we shall make it our constant study to inculcate on the minds of those who adhere to our ministry; and your Majesty may be assured of their good dispositions to promote the public peace and prosperity, by yielding an uniform and cheerful obedience to your Majesty's sacred authority.

"That the great God, by whom Kings reign, may take your Majesty under the peculiar care of his watchful Providence, may guard you from every danger and preserve you long in health and happiness as a blessing to the British nation, and a comfort to your own illustrious house, is, and ever shall be, the ardent prayer of us,

"Your Majesty's most faithful and obedient subjects, the Protestant Bishops in Scotland, and the Clergy of their Communion."

"Signed for ourselves, and in behalf of the Clergy of our respective dioceses, by" &c. &c.

Bishop Skinner having been elected Primus in December 1788, in consequence of Bishop Kilgour's resignation of that office, accompanied the above address with a letter to Mr Dundas, thanking him, in the most cordial manner, for the attention he had already paid to the case of

the Scottish Episcopalians, and earnestly requesting a continuation of his friendly offices.

"We cannot," (the Bishop writes,) "but flatter ourselves, that this is a most promising season for obtaining the object of our humble wishes, which is, only to be put on an equal footing of protection and religious liberty with the other Dissenters from the Scottish establishment, particularly with those who have their orders from the Church of England. We presume that this concession on the part of Government cannot give the least offence to the candid and liberal minded of any profession; and it shall always be our study to cultivate the good opinion of our fellow subjects of every persuasion."

The address having been presented in the usual manner, Lord Sydney did the Bishops the honour to notify to them that his Majesty was pleased to receive it most graciously. A draught of a Bill of relief having been now prepared by Bishop Skinner, at Mr Dundas's special desire, it was forwarded to him at his seat near Edinburgh. But this most active servant of the Crown, having been unexpectedly summoned to London before he could give his opinion fully on the nature and language of the proposed Bill, it was the opinion of many, the warmest and best friends to its enactment, that nothing effectual would be done by either branch of the Legislature, without the personal appearance of one or more agents on the spot, if not to conduct the business in its dif-

ferent stages of progression, yet to act as prompters to those who were qualified for the undertaking; and, by being constantly at hand, to solve any difficulties that might be started, and, at the same time, prevent the measure from being lost sight of.

Among those who honoured the Scottish Bishops with this salutary advice was a worthy, and, at that period, most intelligent member of the House of Commons, George Dempster, Esq. of Dunnichen, in the county of Forfar, who, from the sincerity of regard, which he continued to manifest throughout the business, informed the Primus, that unless a member of administration would positively pledge himself to introduce into Parliament the Bill for repealing the penal statutes by which the whole Episcopalians were so aggrieved, and to carry it through all its stages, it would be absolutely necessary for some of the Bishops to repair to London, there to appear as loyal subjects, claiming a just and reasonable relief, not only for themselves, but for the society to which they belonged. The propriety of adopting this advice was, at the very time, rendered more obvious, if possible, by the discovery of some unfair (to call it by the gentlest name) representations of the religious tenets of Scottish Episcopalians. Those English ordained clergymen, who, being Scotchmen by birth and parentage, had procured orders with no other view but that of opposing Scottish Episcopacy,

became very much alarmed at the favourable reception given, by all ranks of men in Scotland, to the cause and claims of the Church of their forefathers! And Dr Bagot, Bishop of Norwich, had been particularly applied to, to thwart, as far as possible, any measures that might be taken by the Scottish Episcopal Clergy for their relief. The applicants went even the length of stating, that the Scottish Bishops, not satisfied with the prospect of obtaining liberty for themselves, wished, nay proposed, to have those clergy subjected to their authority, by act of Parliament, who officiated, or might hereafter officiate in this country by virtue of orders from an English or an Irish Bishop. On what ground such an injurious report could have been raised, the Annalist cannot possibly imagine. But having been not only raised, but actually communicated to the venerable English prelate above-named, Bishop Skinner, after shewing the draught of the intended Bill of relief to the late Dr Beattie of Aberdeen, the intimate friend of Bishop Porteous of London, requested that the Doctor would undeceive his Lordship, as one of the most respectable of his order, on this head, and assure him, "that though the Scottish Bishops and their Clergy heartily wished for union, founded on principle, among all the Episcopalians in Scotland, yet had they not the most distant idea of endeavouring to promote it by the interposition of civil authority; nothing being more absurd

or illiberal than the very thought of depriving others of that liberty of conscience which they were so desirous of procuring for themselves."

Dr Beattie, expressing himself perfectly pleased, not only with the principle of the bill, but with the language in which it was framed, undertook to mention the matter to the Bishop of London, and to inform him, at the same time, that as some of the Scottish Bishops were on the eve of setting out for London, they would, on their arrival at the seat of Government, have the honour of waiting on the Archbishops and Bishops of England individually, and would give them a full and fair account of the religious principles, as well as political hardships, of their humble Church.

Immediately after Easter 1789, and when the nation at large was exhibiting transports of joy on account of the King's happy recovery, the Bishops, Skinner of Aberdeen, Abernethy Drummond of Edinburgh, and Strachan of Brechin, set out for London, furnished with the most ample recommendations from all and sundry, in the different districts of Scotland, who had friends or relatives members of the British Legislature.

Those which were afforded by nobleman and gentlemen of the Episcopal persuasion, the reader will not doubt, were framed in terms of the most friendly and favourable description. Nor were the recommendations given by members of the Scottish establishment less honourable to

themselves, than to the parties more immediately interested. In proof of this, the Annalist cannot forbear recording the following letter to a nobleman of parliamentary eminence, the Lord Viscount Stormont, from a distinguished member of the Courts of Session and Justiciary in Scotland, the late Hon. Alexander Murray, Lord Henderland.

LETTER X.

LORD HENDERLAND TO LORD VISCOUNT STORMONT.

" Edinburgh, 21st April 1789.

" The Gentlemen who will wait upon your Lordship with this are Mr Abernethy and Mr Skinner, Bishops of the Ancient Episcopal Church of Scotland. They go to London to obtain a repeal of the disqualifications imposed by act of Parliament upon persons of that persuasion in certain circumstances, and will, with your Lordship's permission, explain more fully to you the nature of their business.

They, as well as all of their order that I know of in Scotland, are men of irreproachable character and exemplary conduct; and as they desired a letter of introduction to your Lordship, who receives with so much politeness every person engaged in public concerns, I thought you would excuse my presumption in giving it. I have stated what I believe to be a fair testimony in their

favour. As to the propriety of the measure, I leave others to decide upon it."

In farther submitting to the reader's notice the interesting progress of the Bill of Relief to "Pastors, Ministers, and Lay Persons of the Episcopal Communion in Scotland," it would be presumption in the author of these pages, when in possession of a regular journal of the whole procedure in his venerable father's handwriting, (and which, in proof of its authenticity, Bishop Skinner has ordered his executor to place among the archives of the Church,) to seek for more satisfactory documents, or to attempt the use of more perspicuous language than the Bishop's own.

That some slight abridgment will be had recourse to, the reader must be fully aware, otherwise this work would swell out far beyond the limits prescribed to it; but as all facts and circumstances which may, in the judgment of the Annalist of Scottish Episcopacy, seem interesting to his readers, will fall to be stated in, as nearly as possible, the words of Bishop Skinner's own manuscripts, for abridgment only does the compiler of these Annals hold himself responsible.

"We left Edinburgh on the 20th of April, and arriving in London on the 24th, addressed a card to the Lord Advocate of Scotland, informing his Lordship, in compliance with Mr Dundas the treasurer of the navy's instructions, of the

purpose of our journey to London, and expressing our anxiety to have the honour of waiting upon him as soon as convenient. Our request was very speedily granted; and, after entering on business, his Lordship interrogated us, 'Whether 'the Established Church of Scotland was disposed, 'as far as we had heard, to make any opposition 'to our relief?' To this our answer being that, 'as far as we had access to know, we had no apprehensions of hostility from that quarter,' his Lordship said, 'he believed it to be very true, and hoped there would be none from any quarter.'* The interview at this time concluded with his Lordship's promising, when we had consulted the English Bishops, that he would lay a state of our case before the Lord Chancellor. Having learned that a plan was in agitation for authorising, by a clause in our Bill, some English or Irish Bishop to perform Episcopal offices in Scotland, a scheme for the support of schism and division, which we were sensible must have originated in Scotland, and been recommended to the attention of the

* So far, in fact, from opposing, it will be seen in the sequel that the leading men of the Established Church in Scotland were most anxious for the success of their Episcopalian brethren's application. In proof of this, Mrs Skinner informs the Bishop by letter, dated Aberdeen, May 30, 1789, that, in his thanksgiving Sermon for the King's recovery, Principal Campbell mentioned the application to Government for repeal of the penal statutes, and said that his Majesty's countenance to that measure would add to the many good things he had done in the course of his reign.

English Church by very unfair and ill-founded representations, we resolved to write to the Archbishop of Canterbury, and to give his Grace a fair and candid account of these points, which we had most reason to fear had been thus misrepresented. Lest, however, our letter should not have been couched in proper Archiepiscopal form, as my worthy friend the Vicar of Epsom was to introduce us to two of the soundest Churchmen of whom England has to boast, the Rev. William Jones of Nayland, and William Stevens, Esq. treasurer to Queen Anne's Bounty, we were anxious to have their approbation of the letter, previous to its being forwarded to Lambeth. The letter having been approved by those warm and zealous friends, was transmitted to his Grace accordingly."

LETTER XI.

THE SCOTTISH BISHOPS IN LONDON TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

" May it please your Grace,

London, May 1. 1789.

" We had the honour of addressing your Grace about a year ago from Aberdeen in Scotland, when we formed the resolution of testifying in a legal manner our attachment to his Majesty's person and Government. And we are now come

to England to solicit a repeal of those penal statutes under which the Church in which we preside has so long suffered.

"With this view, it was our intention to submit our case to your Grace, to the Archbishop of York, and the other Right Rev. Prelates of the Church of England; but having brought a letter from a friend in Scotland to the Lord Bishop of Worcester, his Lordship has kindly hinted to us the propriety of giving your Grace a full explanation of our business, as the best means of communicating it to the other Bishops. This, we hope will plead our apology with his Grace of York and their Lordships for not immediately addressing ourselves to them.

Our case, your Grace will readily perceive, is very different from that both of the English Dissenters and of the Scottish Roman Catholics, with which some affect to compare it.

"They are both restrained on account of their religious Creed, which continues the same; whereas the restraints laid upon the Episcopal Church in Scotland were judged necessary only for crushing the political disaffection ascribed to the Clergy and Lay members of that Church, which political disaffection is now entirely done away.

"Wherefore may we humbly hope to enjoy in common with his Majesty's other loyal subjects, the benefits of his mild and equitable Government, especially as we ask no more than to

be put on an equal footing, in the article of toleration, with the other Protestant Dissenters from the Scottish establishment.

" Such, indeed, is our confidence in his Majesty's goodness and in the justice of his Parliament, that we are fully persuaded our request will not be refused, particularly if we shall be so happy as to obtain your Grace's powerful support, with that of the Archbishop of York, and the other Bishops of the Church of England, to whom, we have no doubt, your Grace will do us the honour of recommending our cause.

" We have only further to add, that having, since we came to England, joined in the public devotions of the English Church, we hereby declare ourselves to be in full communion with that Church. The Book of Common Prayer, we believe, in our hearts, to be the best composed Liturgy in the world. The Morning and Evening Service, as read in that Book, we constantly make use of, and the offices of Matrimony, Baptism, Confirmation, &c. as occasion offers; and though we generally use the Scottish Communion Office, nearly as authorised by Charles I. and inserted in the Book of Common Prayer for the Church of Scotland, yet, so far are we from making this usage a condition of communion, that our own Clergy have a discretionary power to use which of the two offices they please, and some of them do actually make use of the English Office.

" Having reason to believe that our practice in these matters has been misrepresented, we have deemed it necessary to trouble your Grace with this short account of it, which, when honoured with a personal interview, we shall, with your Grace's permission, enlarge in a manner, we flatter ourselves, to your Grace's satisfaction.

" Our business is evidently of the greatest importance to the support of Episcopacy in Scotland, and thereby to the interest of that which we hold to be true religion ; which interests, we are confident, are so dear to your Grace, that we have the best ground to hope for your protection on this occasion.

" We shall be happy to know when we may have the honour of waiting on your Grace. And we are, with the most profound respect and esteem," &c.

" A few days after receipt of this letter, we had a message from the Archbishop, desiring to see us. We went to Lambeth accordingly, at the hour appointed, and were received with every mark of respect, his Grace apologising to us for not answering our letter of last year, as well as for now sending us a verbal invitation by Mr Jones. His inquiries after our situation, were, as might be expected, very particular ; to all of which we returned such plain and candid answers, as seemed to give the satisfaction wished for. ' The pressure of ecclesiastical business,'

however, he told us, was at that time so great, and the intended motion in favour of the English Dissenters so completely engrossed the attention of the Episcopal Bench, that, until it was discussed, they could not take our business into their consideration; but as soon as that matter was disposed of, the Bishops would meet for the purpose of considering our case, and 'he should then 'desire the honour of seeing us again.'

"In the meanwhile, the Bishop of St David's, Dr Horsely, having been waited on by myself and colleagues, entered on the discussion of our claims with all his characteristic keenness, taking notes of our answers to all his queries, and happy to find that we differed from the Church of England in no essential point of doctrine or discipline; for 'whatever,' said he, 'might 'have been your religious tenets, as your political 'disaffection is removed, I think you entitled to 'toleration, as far as you ask it. But perhaps it 'may facilitate your business to let it be known, 'as I am now competent to do, that you do not 'essentially differ from our Church.'

"The Earls of Braedalbane and Fife, the Lords Stormont, Kinnaird, &c. &c. did us the honour to call for us and proffer us their services, as soon as we had drawn up a memorial of our case, which they could put into the hands of their respective friends, in and out of administration. The Bishop of Norwich, Dr Bagot, received us with a great deal of mild civility. He had the

Ecclesiastical History of Scotland, lately published, on his table, and immediately turned to the passages which referred to our situation. He talked very properly of the reasonableness of our request, but was of opinion, that the state of the qualified Clergy of the Episcopal Communion in Scotland was to be considered. 'It was proper,' he said, 'to hear what might be urged in their 'behalf; for which purpose time and serious 'consideration would be required, such as might 'prevent our business being brought to an issue 'this session. At any rate, he was sure that the 'Bishops of England would do nothing with a 'view either to oppress us or to countenance di-'vision, if at all to be avoided; and much,' concluded he, 'will depend on the opinion of the 'Archbishop, who has been at great pains to in-'form himself of your situation and that of the 'English ordained Clergy in Scotland; of nei-'ther of which, till within these few years, the 'English Bishops hardly knew any thing.'

"Having again had a long discussion with the Lord Advocate for Scotland, he recommended us to lose no time in drawing out a state of our case, giving a historical detail of the statutes of which we complained, and the relief which we deemed necessary, in order that Mr Pitt and the Lord Chancellor might be rightly informed. And, on our mentioning Mr J. Allan Park, a worthy young Barrister, to whom we had been recommended, as a fit person to take charge of

our matters, his Lordship cordially approved of our choice, and bid us desire Mr Park to call on him for information, if he needed any, and to bring him, (the Advocate,) a scroll of the paper before a clean copy was made out; and the sooner the better, as his Lordship must set out for Scotland in a week.

" After some little alterations in the scroll of the case drawn up by Mr Park, the Lord-Advocate and the Treasurer of the Navy, (who is well known to have acted as Minister for Scotland,) sanctioned the printing of it; the latter informing Bishop Skinner, that 'if the Archbishop did not send to 'him in the course of two or three days, he (Mr 'Dundas) would write to his Grace, and desire 'an interview, as he knew Mr Pitt would do no-'thing in matters Ecclesiastical without consult-'ing the Archbishop.'"

" CASE of the EPISCOPAL CLERGY in Scotland, and of the LAITY of their Communion.

" It is a fact well known, that the Bishops of Scotland, who were deprived of their sees at the time of the Revolution, continued to exercise their Episcopal functions, and to ordain ministers for supplying the vacant congregations of their persuasion; which was so far from giving offence to Government, that it was even deemed necessary to afford the Scotch Episcopal Clergy the aid of the law, to protect them in the

exercise of divine worship, from any disturbance, to which they might be exposed, from the ignorance or misguided zeal of those who happened to entertain different opinions in religion.

" Accordingly, in the tenth of Queen Anne *, an act passed, declaring it lawful for those of the Episcopal communion in Scotland, to meet and assemble, for the exercise of divine worship, to be performed after their own manner, by Pastors ordained by a Protestant Bishop, and who are not established Ministers of any Church or parish, and to use in their Congregations the Liturgy of the Church of England, if they think fit, without any let, hindrance, or disturbance from any person whatsoever.—The next section provides, that none shall presume to exercise the functions of a Pastor in the said Episcopal meetings, except such as shall have received holy orders from the hands of a Protestant Bishop; and every person called upon to be a Pastor or Minister of any Episcopal Congregation, before he takes upon him to officiate, shall register his letters of orders at the general or quarter-sessions. The rest of the act is employed in stating the oaths to be taken by such Pastors or Ministers, in describing their powers, declaring it to be free and lawful for them, not only to pray and preach in the Episcopal Congregations, but to administer the sacraments, and marry; and also requiring them to pray for the Queen and Royal Family, in express words.

* 10 Anne, Chap. vii.

" It is here worthy of observation, that at the time of passing this act, it was universally understood to mean, by the words ' Protestant Bi-' shops,' the deprived Bishops and their successors; for it must be acknowledged as an historical fact, that almost every Minister, who then took the benefit of the act of Queen Anne, had received his orders from no other than one of the deprived Bishops or their successors.

" Many of the Episcopal Clergy then living, who did not think themselves at liberty to comply with the terms, could not claim nor avail themselves of the full benefit of the statute: And as an attempt was made to disturb the Government, soon after the accession of George the First, it was thought proper to lay further restraints on those who had not complied with the statute of Queen Anne.

" Accordingly it is enacted*, that no person shall perform any part of divine service in any Episcopal Meeting-house, where nine persons or more shall be present, besides those of the household, or supply the place of Pastor in any Episcopal Congregation, except such as shall pray for the King and Royal Family, in express words, and shall take the oaths to Government, a certificate of his doing which he must obtain from the clerk of the court where such oaths are administered.

* 5 Geo. I. Chap. xxix. Sect. 3.

"In the subsequent reign, when a further attempt was made by the exiled family, it was conceived, whether rightly or not it is now immaterial to enquire, that much of the disaffection to the Government proceeded from the toleration allowed to those places of worship, the Pastors of which had not duly qualified themselves according to the act of Queen Anne. Very severe regulations were therefore thought necessary to be adopted, which it is the object of the present application to Parliament to repeal.—It was enacted*, that the Sheriffs should return lists of all Episcopal assemblies, that the Pastors should produce certificates of their having qualified, and should pray for the King, &c. otherwise their Meeting-houses were to be shut up, and the proprietor to give security of L.100 not to let them again for the same uses: That unqualified Pastors officiating, should, for the first offence, be imprisoned for six months; for the second, be transported for life, and if they returned from transportation, should suffer imprisonment for life. The statute likewise inflicts the penalty of five pounds, or six months imprisonment, on every one attending such Meeting-house, and not giving information; and in the following section declares, that no letters of orders shall be deemed sufficient, or admitted to be registered, but such as have been given by

* 19 Geo. II. Chap. xxxviii. Sect. 1. &c.

some Bishop of the Church of England or Ireland, or if they are, such registration shall be void.—The act then proceeds to the disqualifications of those resorting to Episcopal unqualified meetings, by declaring*, that any Peer who has been twice present at such place of worship, within one year preceding the election, shall be incapable of being elected, or of voting in the election of the Sixteen Peers: That any person so offending shall be incapable of being elected, or of voting in the election of a member of Parliament, a magistrate or counsellor for boroughs, or deacon of crafts, or collector or clerk of the land-tax or supply; and also, that any person, Peer, or Commoner, holding any office, civil or military, shall *ipso facto* forfeit the same, and shall be incapable of holding any office, civil or military, for the space of one year.

"Such is the summary of those laws under which both Clergy and Laity of the Episcopal Communion in Scotland at present labour. While suspicions prevailed against them, it was in vain to think of obtaining relief; and while attempts were making in behalf of the exiled family, it was out of their power to remove those suspicions. All they could do was to conduct themselves in such a quiet and inoffensive manner, as might convince Government that there was no danger to be apprehended, and no necessity for putting those severe laws in execution. Even the terms in which

* This clause explained by 21 Geo. II. Ch. xxxiv. Sect. 13.

the laws were conceived afforded reason to hope, that a time might come when they might safely be erased from the Statute-book. Causes of a civil nature alone produced these disabilities; but a continued oppression of those whose religious tenets and doctrines are, in the strictest sense, the doctrines and tenets of the Church of England, never could be intended. It is well known that instead of exciting and fomenting a spirit of disaffection, the Scottish Episcopal Clergy have invariably employed themselves in vindicating the fundamental truths of our holy faith, in recommending the great duties of the Christian life, and in enforcing those obligations and virtues which tend to the quiet, peace, and comfort of society; for the truth of which they can safely appeal, not only to the effects their labours have produced on the lives and conversations of those committed to their care, but also to those of the Established Church of Scotland, who have been daily witnesses of their conduct.

"The period is now happily arrived which has put an end to all political distinctions, and united, in the acknowlegment of a mild, gracious, and beloved Sovereign, all his subjects of every denomination. Those of the Scottish Episcopal Church have, for a considerable time past, offered up their public prayers in terms of the statute of Queen Anne, for the King by name, for the Queen, and for all the Royal Family; and this open and unfeigned proof of their loyalty his Ma-

jesty has been pleased most graciously to accept. The restraints under which they at present labour are prejudicial to the interests of religion, by imposing peculiar hardships on a respectable body of men, both Clergy and Laity, by reducing them to a state of political insignificancy, and preventing them from employing their talents in the support and service of a Government to which they have given, and are ready to give all other marks of attachment.

"Whether the laws in question at the time they passed were politic or not, it is, on the present occasion, unnecessary to inquire. It is enough that the cause for passing them is evidently removed. The mischief, whatever it was, now no longer continues, and therefore the necessity for providing against it ceases of course. It never can be the object of the Legislature, by a continuance of these disqualifying acts, when there are now no Episcopal meetings held contrary to the spirit and intention of the law, to prevent persons who are attached to Government, and who are respectable both by their rank and fortune, from attending the worship of God in a way agreeable to their consciences, and conformable to the principles of the Church of England. His Majesty having graciously accepted of the late proof of their loyalty, it is hoped that every branch of the Legislature will view the subject in the same favourable light, and remove every odious mark of distinction, by putting all the Protestant

Episcopal Dissenters from the Scottish establishment, in the article of toleration, on an equal footing. They are far from wishing to encroach on the rights of the establishment in either part of the united kingdom. All they presume to request is, the protection and indulgence granted to those of the Episcopal Communion by the act of Queen Anne, and which, since the 19th of Geo. II. have been restricted to the communion of those pastors who have their orders from an English or an Irish Bishop. This restriction being no longer necessary, they humbly pray that it may now give place to the original design of the statute of Queen Anne, and that the Legislature will be pleased so to adjust the provisions of that act, particularly that part of the oaths which seems to have a retrospective view, to the circumstances of the Scottish Episcopal Clergy, that they may be able to enjoy the benefit of it, and at the same time to express their attachment to his Majesty's person and Government in a sincere and conscientious manner."

After detailing the means used to give this paper the necessary publicity, and the difficulties which he and his colleagues had to encounter, in so framing their Bill as that the wished for relief might be obtained, and yet no expressions be used which might excite jealousy and opposition, Bishop Skinner's journal narrates, that "on Monday the 15th of June, Mr Dundas, the Treasurer

of the Navy, moved for leave to bring in a Bill, which motion was seconded by Mr Dempster, who informed us, that not only did every person in the House listen to the motion with apparent satisfaction, but that when Sir Harry Houghton was voted into the chair, he was heard to say, he never took it with greater pleasure than on this same occasion.

" On the day of the second reading of the Bill, however, we were for the first time informed, that the Lord Chancellor, with the Attorney and Solicitor-General, was complaining that neither he nor they knew any thing of the Bill; for which reason Mr Dundas moved for the printing of it, requesting, in the mean time, that we would send each of them a written copy. This we did immediately, accompanied with letters of apology for the unintentional mistake into which we had fallen.

LETTER XII.

THE SCOTTISH BISHOPS IN LONDON TO LORD CHANCELLOR THURLOW.

" We had the honour of addressing your Lordship some weeks ago, and of enclosing in our letter the case of the Scottish Episcopal Clergy. We presumed also to take the same liberty when we transmitted to your Lordship a copy of the first Bill intended for our relief. Finding, however, that

some alterations were thought necessary, to obviate every cause of offence to the Establishment in Scotland, we would have done ourselves the honour of sending your Lordship a copy of the second Bill, had it not been, as we are assured, altogether unexceptionable, and therefore not likely, we imagined, to be disapproved of by your Lordship.

" For this reason, and knowing your Lordship to be much engaged with a multiplicity of business, we naturally thought, that to have given your Lordship what appeared to us unnecessary trouble, would have been blameworthy.

" But, understanding that the Archbishop of Canterbury desires to see Mr Dundas before the Bill proceeds any farther, and that your Lordship, with the Attorney and Solicitor General, ought to have been informed of the nature of the Bill as it now stands; if there has been any want of attention on our part, we would be most happy to atone for it, if we knew how. Men in our dependent circumstances, your Lordship may believe, would be glad to wait upon the lowest clerk in office, could it advance the cause in which we are engaged, and therefore cannot be suspected of any intentional neglect of duty to persons of such weight and influence as his Majesty's Attorney and Solicitor-General, far less of any such conduct towards your Lordship.

" May we therefore presume to hope, that your Lordship will be so condescending as to forgive

any error into which we may have undesignedly fallen, and to grant your powerful support to the Bill, a copy of which is here enclosed, when it shall come before the House of Peers."

"35, Whitcombe Street, June 20. 1789."

"The Attorney-General, (Sir Archibald Macdonald,) and the Solicitor-General, (Sir John Scott, now Lord Eldon,) were very easily reconciled, and had the condescension to say, that, as they considered no blame imputable to us, so we should meet with no opposition from them. This emboldened us to address the Archbishop on the head, and to inform him of the fact, adding, 'that we would be happy indeed to be as 'sure of the Lord Chancellor's forgiveness, which 'we cannot but flatter ourselves, from what we 'have heard of his Lordship's humanity and love 'of justice, your Grace's favourable interposition 'in our behalf will have the effect of procuring 'us. We have used the freedom to enclose a 'copy of the Bill, as printed by order of the 'House of Commons. And hoping that your 'Grace will excuse this trouble, we have the 'honour to be,' &c. &c.

"Next day his Grace condescended to do us the honour of calling on us, and told us, that he came in consequence of our letter, to satisfy us that he had no new objection to our Bill; but, said he, 'I have certainly heard some doubts 'started by Lay Peers, as to the propriety of the

'measure, and beg to know when the Bill may be 'expected to be brought into the Upper House.'

"On receiving this information, although unable to give his Grace an explicit answer, we wrote cards, by Mr Dundas's desire, to the Lords Camden, Bathurst, Loughborough, and Kenyon, and enclosing for these Noblemen copies of our Bill, solicited their support. During all this discussion our Bill was passing through the House of Commons, without one dissentient voice; and on Friday the 29th June, was read the third time, passed, and ordered to the House of Lords, where it was presented by Mr Dundas, and, on motion by the Earl of Hopetoun, was read the first time.

"This introduction gave us hopes, that there was no serious opposition intended on the part of the Lord Chancellor. A few days after, however, we learned from undoubted authority, that this great man was still adverse to the measure, and said, 'it was most indecently brought for-'ward.'

"This information we lost not a moment in communicating to his Grace the Archbishop, and to all the Scottish Peers in town, viz. the Lords Braedalbane, Hopetoun, Galloway, Stormont, and Kinnaird, requesting the support of the Archbishops and the Bench of Bishops, as well as of the Lords above-named, our countrymen, on the second reading of our Bill, as a measure which their Lordships well knew could give just

offence to no party in Scotland, and least of all to the Established Church. To the Earl of Hopetoun, a zealous member of the Scottish establishment, we were peculiarly indebted, both for attention and advice; who, though ready to move the second reading of our Bill, purposely delayed it for some days, in hopes that we might yet have interest enough to get the Chancellor's opposition conquered.

"Should that be found impossible, (as the sequel shews,) there was one expedient, we thought, worthy of trial, viz. to propose not legal toleration, but connivance simply. This expedient, therefore, we resolved to adopt, and with that view wrote to the Lord Chancellor, previously submitting our letter, however, to Mr Dundas's perusal, and begging that he would favour us with his opinion how we ought to proceed. The letter itself and Mr Dundas's very friendly reply are here recorded.

LETTER XIII.

THE SCOTTISH BISHOPS IN LONDON TO LORD CHANCELLOR THURLOW.

"My Lord,

"Since we had the honour of sending your Lordship a copy of the Bill for granting relief to the Ministers and Lay-members of the Episcopal

Communion in Scotland, we have heard, with much concern, that your Lordship objects to the oath inserted in the Bill, in place of the oath of Abjuration. We therefore beg leave to state to your Lordship the reasons on which that concession was requested on our part, as well as agreed to by the Lord Advocate for Scotland, and other servants of the Crown.

"We do not, My Lord, pretend to disguise the political scruples which so long prevented the Members of our Society from testifying their allegiance to the present Government. But no sooner was the cause of that unhappy disaffection removed, than we cheerfully came forward, and avowed our sincere attachment to his Majesty's person and Government, and our determined resolution to manifest that attachment in the most open and unequivocal manner. At the same time, as we dare not profess to have been loyal before we actually were so, and as the oath of Abjuration has an evident retrospect, and can be taken with safety only by those who never believed the rights which it disclaims, we acknowledge that we cannot venture upon it without involving ourselves in the guilt of perjury, a hardship which, we humbly trust, the British Legislature, will never impose upon us.

"It is now our earnest desire, and will be henceforth our constant study, to approve ourselves faithful and loyal subjects, in the fullest sense of the expression; but, to be so, we con-

ceive it necessary that we act an honest and conscientious part, otherwise no government can have any confidence in us.

"We are told that the Roman Catholics, on account of their religious scruples, have been indulged with a new oath of Supremacy; and we cannot but hope, that, for a similar reason, your Lordship will view our case in a like favourable light, and permit our Bill to pass through the House of Peers, with the same indulgence which it has experienced in the House of Commons. Or, if your Lordship is of opinion, that, without taking all the oaths prescribed by law, we are not entitled to legal toleration, we shall be satisfied with that connivance which is extended to a numerous body of Scottish Dissenters, of whom no oaths of any kind are required; and only beg to have those acts repealed which at present hang over our heads, and deprive us of that freedom of worshipping God, as conscience directs, which all other loyal subjects in the British dominions do enjoy.

"Should your Lordship think proper to adopt this mode of granting us relief, we have only to request that the Bill may not be rejected, but remitted, with amendments, to the House of Commons, and thus be prepared for the Royal assent as soon as possible.

"Fear of being tedious, My Lord, has prevented us from expressing ourselves so fully, or so clearly, as we could have wished. May we

therefore presume to request the honour of waiting on your Lordship, if any doubts should still remain concerning the commutation of the oath, or any other clause of the Bill."

"Duke Street, York Buildings,
3d July 1789."

LETTER XIV.

"4th July 1789.

"Gentlemen,

"I have just now, (half-past 9,) received your letter. I see no objection to your sending your letter to the Chancellor, but I do not promise you any probable hopes from it. I can give you no advice as to your conduct in the House of Lords, nor can I advise you how to obviate objections which I do not understand, nor could have conceived that they could have been made! Lord Hopetoun, however, will be able to inform you upon these points better than I can do. I was surprised to hear that the Chancellor had quoted the Lord Advocate's name. If the Lord Advocate had been here, I should have considered him as perhaps the most proper person to move the Bill. I certainly did not understand from him, that a Bill, proposed upon the ground of the present Bill, would have met with objection from the quarter you suggest.

"Do precisely what you shall think best for your own success. I am perfectly ready now, or

in any future Session, to maintain your cause, for I think it the cause of justice and humanity."

" On Monday, July 6th, we waited on Lord Hopetoun by invitation, from whom we learned, that our letter to the Lord Chancellor was too late for answering our present purpose; as Lord Kinnaird having that very day proposed that our Bill should be read the second time, the Chancellor moved that it should be adjourned to the 29th of September. To acquiesce in this, without a division, Lord Hopetoun considered preferable to running the risk of a trial of strength, when the Chancellor might have been induced to speak on the subject, and thus do the cause irreparable injury. The good Earl, after hinting to us some modes of future procedure, assured us that we might depend on his continued support and assistance. To the Bishop of Bangor, Dr Warren, as one who was said to be more in Lord Thurlow's confidence than any other of the English Bench, we failed not to represent our case in as strong language as we could;—' that there could ' be no Bishops without the King's authority*,' we remarked to his Lordship, ' was an assertion ' by one who professed himself a member of an ' Episcopal Church, which not a little surprised us. ' Were this the case, the Apostolic power of Con-

* The avowal of this sentiment by the Chancellor of England, must have excited, and did excite, the surprise of others besides the humble representatives of Scottish Episcopalians.

'secrating Bishops must have been lost as soon 'as obtained; hence, there is, at this day, not 'one Bishop in the whole Christian world. It is 'well known, My Lord, that the Church of Eng- 'land, from the murder of Charles the First to 'the restoration of his son, was covered with as 'dark a cloud as ever overshadowed her unfor- 'tunate Sister Church in Scotland. Nay, had Ri- 'chard Cromwell been as ambitious and as able a 'man as his father, Oliver, her misery might have 'been as great and as lasting as that of the Scot- 'tish Church has been. But we thank God it 'was not so. We bless the Almighty that the 'Church of England was restored; and we pray 'to God she may not only subsist, but flourish in 'purity and peace till time shall be no more! 'Yet, for argument's sake, My Lord, let us sup- 'pose that the Church of England had not been 'restored, but had subsisted under persecution, 'as our Church has done, to the present day, 'would your Lordship,—would any English Pre- 'late have admitted that the Church of England 'had no Bishops? And would not the Bishops 'have thought it hard, upon their acknowledg- 'ing the civil powers, to be denied the liberty of 'worshipping God in their accustomed forms, as 'well as the right of spiritual jurisdiction over 'the people who adhered to their Communion? 'Yet this is all that we presume to ask; and 'certainly it is what, in this age of liberality, 'will not, nay, cannot be denied us! Wherefore,

'we do again beg leave to propose a friendly 'meeting with your Lordship on the subject of 'this letter; since we have hopes, that on hear-'ing a just representation of our case, your Lord-'ship will have the goodness to endeavour to sof-'ten the Lord Chancellor, and to procure for 'our cause that generous treatment in the House 'of Lords with which it has been honoured in 'the House of Commons.

'The Scottish members of both Houses know 'how generally acceptable our success will be in 'our own country. And, when we inform your 'Lordship, that there are many gentlemen in 'Scotland who have taken all the oaths to Go-'vernment, and have distinguished themselves 'in the service of their country, who, notwith-'standing, are restrained from praying for the 'King, whom they have faithfully served, in our 'religious assemblies, without forfeiting very es-'sential privileges, and are obliged either to join 'in other worship which they do not approve, or 'go to nó place of worship at all. We need say 'no more to point out to your Lordship, whose 'principles on the subject of the Church are re-'presented to us as strictly correct, the unhappy 'effects of these political restraints, and the pro-'priety of removing them as speedily as possible.'

"To this communication we received, the same day on which it was written, the following reply:—

LETTER XV.

THE BISHOP OF BANGOR TO THE SCOTTISH BISHOPS.

Great George Street, 6th July 1789.

" Right Reverend Sirs,

" On my returning from the House of Lords this afternoon, I was favoured with your letter. I have had some conversation with the Chancellor on this business, but I do not precisely know what his Lordship's opinion is; and, if I did, I would not mention it, not having authority so to do.

" I need not tell you that the farther consideration of the Bill was, on motion this afternoon, postponed till the 29th of September; and, if you should be advised to make another attempt, and an opportunity should offer itself for me to declare my sentiments publicly, you will find me the same firm friend to the Church as I have been represented to be; and I think myself very much obliged to those who made such honourable mention of me.

" In the present state of this business, I must beg leave to decline the conference you propose; and am, &c.

" Before leaving London, we addressed a letter of thanks to the Archbishop of Canterbury, for his Grace's kindness and condescension."

LETTER XVI.

THE SCOTTISH BISHOPS TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

London, July 8. 1789.

" May it please your Grace,

" The Scottish Episcopal Clergy's Bill being postponed until the 29th September, our disappointment, severely as it is felt, has not rendered us insensible of your Grace's kindness and condescension, for which we beg leave to offer our grateful acknowledgments, and to ask the honour of your Grace's commands for Scotland, for which we intend, God willing, to set out to morrow morning.

" It would ill become us, when writing to a Prelate of such distinguished worth and judgment, to offer one word in recommendation of a business which is self-recommended to every friend of religion and humanity.

" We are willing to flatter ourselves with the hope, that our ignorance of the proper mode of application to great personages individually, or to administration collectively, will not finally prejudice the cause of so many thousands of his Majesty's loyal subjects, who earnestly crave legal toleration in return for unequivocal fidelity. In their names we beg leave to request your

Grace's powerful support; and have the honour to remain,' &c.

"The three Bishops," continues Bishop Skinner's narrative, "returned from London about the middle of July 1789. And, though they had the satisfaction to find their conduct approved in all Synodical meetings of the Clergy, and by the generality of the Laity, yet were they sorry to learn that an attempt had been made, by means of a printed address, to circulate ungenerous suspicions of their having taken too much upon them in their late undertaking, and to denounce them publicly, as having proved themselves wholly unfit for conducting the business in a proper manner. It was soon discovered," adds the Bishop, "that the author of this address was George Monck Berkeley, Esq. son of the Rev. Dr. Berkeley, Prebendary of Canterbury, &c. who, though he had resided some little time in Scotland, had certainly very little opportunity of knowing the general sentiments of the Scottish Episcopal Church on the present occasion," and who, the Annalist apprehends, must have been actuated by other motives than the ostensible one of "interest in the welfare of that religious Society in which he hopes to die!"—Of this the Address will at once convince the reader.

"To the CLERICAL and LAY-MEMBERS of the EPISCOPAL COMMUNION in SCOTLAND.

"Rev. Sirs and Gentlemen,

"Presuming that by this time you are all sufficiently informed with respect to the steps that have been taken by your Bishops to procure a repeal of the Penal Laws, and that you are also acquainted with the total failure of their undertaking; I shall only trespass on your attention, whilst I suggest the propriety of a second application to Parliament, and propose to your consideration a Plan of Procedure, of which the expediency will, I doubt not, be sufficiently apparent, to require little or no assistance from argument.

"The plan for which I wish to procure your sanction, is as follows:—That each of the two orders I have now the honour to address, should elect a representative, to superintend on its behalf the next application to Parliament, for a repeal of those laws which it is no longer the interest of any man to enforce.

"To direct the attention of the inferior Clergy to the preservation of their own rights, as connected with that Church to which their services are devoted, would have appeared to me wholly unnecessary, had I not witnessed their supineness on the late occasion.

"That the Bishops undertook their embassy without the concurrence of the Clergy and Laity

over whom they preside; that they constituted themselves sole and absolute Governors of the Church in Scotland; that they concerted measures for the relief of that Church, without the advice or approbation of the inferior Clergy, who, with themselves, were equally interested in the success of these measures; and, that they have plainly evinced their utter incapacity to execute their own plans,—are facts I need not call to your recollection.—But as a man much interested in the welfare of that Religious Society in which he hopes to die, I think it a duty incumbent on me, to suggest to you the necessity of preventing a second encroachment on your privileges, and of attempting, in concurrence with your Prelates, by a proper and respectful application to Parliament, to procure for that Church, of which you are at once members and guardians, the protection of a Government whose authority it acknowledges, and whose lenity it has long experienced.

" Do not, Gentlemen, however suppose, that, to lessen the respect due to the Episcopal character, or to circumscribe the authority of the Bishops by improper limits, is the object proposed by the present Address. Such is by no means the case; but when any authority, however venerable, presumes to invade the rights of others, it is the duty of those whose liberties are endangered to defend that blessing, for which an equivalent has never yet been discovered.

"Let me, therefore, Reverend Sirs and Gentlemen, entreat you, without delay to elect, each of you, a Representative who may attend such Bishops as may be disposed to go upon a second embassy to London; for if you reject this measure, errors, similar to those which have already disappointed your hopes, may again frustrate any exertions that may be made in your favour, and you may for ever lose that relief which the present Government so readily affords to all its suffering subjects. This advice will, I fear, lose much weight, as coming from the pen of an anonymous writer; and I should certainly subscribe my name, were I vain enough to suppose it could in the least influence those to whom it is addressed. I have the honour to remain," &c.

"A LAY MEMBER OF THE EPISCOPAL CHURCH IN SCOTLAND."

The Primus had previously meant to assemble a Convention of the Church, to be composed of all the Clergy, with a Lay-delegate or delegates from every Congregation, that he might lay before them the whole of his and the other Bishops' procedure during their stay in London; and the above paper determined him to assemble it without delay.

The College of Bishops having readily agreed to this proposal, intimation was given by the Primus to every Clergyman in the communion of the Scottish Episcopal Church, that, on "Wed-

nesday, the 11th day of November next, at eleven o'clock in the forenoon, a general meeting of the Bishops and Clergy of that Church was to be holden at the village of Laurencekirk, in the county of Kincardine, for the purpose of taking into consideration the present state of our application to Government for a repeal of the penal laws, and requiring them also to assemble the principal members of their respective Congregations, and that for the purpose of nominating and appointing some person or persons belonging to each to attend such meeting as delegate or delegates from the laity of the Episcopal Communion; failing which appointment, the Clergyman of each Congregation, or his proxy, (if he shall find personal attendance very inconvenient,) will be considered as representing his flock, in order that the meeting may be as much as possible a representation of the whole Episcopal Church."

The Convention took place accordingly, and, having been as respectably and numerously attended as circumstances would admit, it was opened by the Primus delivering the following address:—

"Gentlemen,

"As I had the honour of being the immediate and active instrument in calling this meeting, I am very happy to see such a numerous and respectable Convention. The laudable motive

which has brought you hither from the several parts of our Church, with which you are respectively connected, will, I hope, equally appear from the cordial manner in which you will enter on the business of the meeting, and from the unanimity with which it will be conducted. I need not take up your time in recommending this to your particular attention, as you must all be sensible how much the success of our measures depends on that union of sentiment with which they are concerted, and the generous support to which they will be thereby entitled from the whole community represented in this assembly. I have only to add, that as the object which the convention has chiefly in view is to be considered as of a civil or temporal nature, not immediately connected with any thing purely ecclesiastical, in other words, with any thing which regards the doctrine, worship, or discipline of the Church; for this reason, looking upon the present as a Convention of persons aggrieved by certain political restrictions, and assembled for the purpose of procuring a redress of these grievances, I see no necessity for our proceeding according to Ecclesiastical rule, or the Canons of that Church to which we belong. On the contrary, I think it my duty to declare, as I hereby, in the most solemn manner, do declare, before all who are here present, that this is no Synod or Assembly, purely Ecclesiastical, nor to be considered as a precedent for any such here-

after in the Scottish Episcopal Church. I therefore claim no right from my office or character, to preside in it. It was necessary that some person should call you together,—should appoint the time and place of your meeting, and signify the object of it. That task my situation in the Church naturally assigned to me; but having thus far discharged my duty, I have now only to propose, that, in the *first* place, You proceed to choose a Preses and Clerk; and, in the *second* place, To lay down a few general rules for carrying on the business of the meeting with such order and regularity as become the purpose and design of it."

Bishop Skinner having been unanimously chosen Preses, and the Rev. Roger Aitkin of Aberdeen clerk, the Convention resolved: "That every Clerical member shall have a vote for himself, and for every proxy produced by him, whether granted by a Clergyman or a Congregation: and, That every Lay-member or members shall have one vote for the Congregation which he or they may represent: And where there is no Lay representative from any Congregation, the Clergyman who has the charge of it, or his proxy, shall be considered the representative, and have the vote accordingly. But every Clergyman, be the number of his charges what they may, shall be supposed to have but one such charge, and therefore but one vote for it."

From the foregoing resolution, it was found that no fewer than eighty-four votes were pre-

sent, or duly represented in the Convention before the business commenced, which was done by the Clerk putting the question, 'Is it the pleasure of the Convention that the proper business of it be now opened from the chair?' This being answered in the affirmative, the Primus, as chairman, spoke as follows:—

"In compliance, Gentlemen, with your desire, I must, first of all, refer to the intimation which was circulated in name of the Bishops, from which it appears, that this Convention was called, and is now holden 'for the purpose of 'taking into consideration the present state of 'an application to Government for a repeal of 'the penal laws.' This necessarily implies that an application has been made, and is now pending; so that our present business leads us to enquire into the nature of this application, the manner in which it has been conducted, the probable consequences of it, and the best method of carrying it on, so as to render it finally successful. These appear to me to be the general outlines of that important business for which we are now assembled; and if this arrangement is carefully attended to, it will, I hope, enable us to proceed in a methodical manner, and to bring our business to an amicable and happy conclusion. With regard to the nature of the application which has been already made to Government, and the manner in which it has been conducted, as it fell to my lot to have an active hand in it, being one of

the three principal agents in the cause, it will no doubt be expected from me, in the absence of one of those Gentlemen, and with concurrence of the other now present, that I should give this Convention a full detail of the part which we have acted, of the motives which led us so to act, and of the result of our actions. Such an account I am now ready to render, in as clear and concise a manner as the nature of the subject will admit, and with all the accuracy and fidelity which my memory, or rather my materials, shall enable me to do. Before, however, entering on my narrative, I must be permitted to claim a strict dependence on the honour, the prudence, and the good sense of the Gentlemen who are members of this Convention. Remarks will necessarily be made on the sentiments and behaviour of persons high in office, or respectable in character and rank, which it would be very imprudent to publish to the world, or even to be repeating too freely in promiscuous companies, and where no good end is likely to result. In this respect, therefore, proper caution and reserve are so necessary, (more especially in our situation,) that I hope you will excuse the liberty which I have taken in recommending to you their strict observance. I shall trespass no farther on your patience by this preamble, than to mention, that in the narrative which I am about to submit to you, you will find frequent reference made to letters, cards, or other vouchers, the originals, or copies of the

whole, or greater part of which, being now on the table, if it be the wish of any Gentleman to peruse any of them, or to move that any of them be read at full length when referred to, the wish shall on my part be cheerfully complied with, either at the immediate time of reference, or when the narrative is concluded, as shall to the general sense of the Convention appear to be most agreeable."

The reader having had Bishop Skinner's narrative already submitted to his perusal, is doubtless of opinion, that it was not only sufficiently minute, but sufficiently satisfactory, and that all was done which men in the situation and circumstances of Bishops Skinner, Abernethy Drummond, and Strachan, could have done to effect the object which they took in hand. As this, however, constituted the leading charge against them in the printed "Address to the Clerical and Lay Members of their Communion," it seems incumbent on the Annalist to put the reader in possession of the Primus' defence of himself and colleagues, as forming the introductory part of his narrative :—

"In managing the affairs of any community, unless some persons take the lead, either by virtue of their office, or from motives of peculiar generosity, we seldom see any great efforts made for the public good. In a religious society, it may justly be expected that the ministers of religion will step forward as the leading persons;

and in an Episcopal Church, such as ours, I hope that, without being suspected of unduly magnifying my office, I may say, that the chief lead and direction must be supposed to rest with the Bishops. On this delicate point, however, let me not be misunderstood. I am well aware, that in the management of such a business as that for which we are now assembled, though the Bishops may, from their more responsible situation, find themselves obliged to be the first movers, yet they ought not to go forward, they cannot indeed, with any propriety, go forward in any such undertaking, without the support of those who are equally interested in the issue of it. Impressed, as I have all along been, with this sentiment, and earnestly desirous to shew its operation on every part of my conduct, it gave me great concern to be deprived of the means of practising it, at the very time when both duty and inclination called upon me so to do. Yet such was the situation of things at the period to which I am now looking back, that it was not in my power, nor in the power of my colleagues, to take any other measures than those which the spur of the occasion prompted. The month of March last being the time when Parliament may have been said to have recovered from the shock produced by his Majesty's dangerous indisposition, my colleagues and myself were daily reminded, from all quarters of the kingdom, that now was our time to apply to Government for a redress of our grievances, while our compliance

was fresh in the minds of the people, and when the nation was all in good humour. And had we neglected an opportunity which appeared so very favourable to our wishes, we, the Bishops, had certainly incurred no small degree of blame and reproach, for our remissness and inattention to the interests of our society. But in the month of March this year, when such a Convention as the present would have proved a measure of first rate expediency, there was such a fall of snow on the ground, as to render the roads well nigh impassable in most districts of Scotland; and before the weather was tolerably settled, and the roads fit for travelling, the Easter holidays were at hand, a season, we all know, which admits not of Clergymen travelling to any distance from home, yet the week preceding passion-week, or passion-week itself, was the very time when such a meeting as the present could have answered any good purpose, as the general opinion was, that the last Session of Parliament would not have lasted above a month or six weeks after the Easter holidays, and many reports prevailed that it would have ended sooner. In such a state of uncertainty, had it been otherwise convenient to call a general meeting of the Church, it is far from probable that any decisive resolution would have been the result of it. Both Clergy and Laity were then too much in the dark to know precisely what path would have been most proper for them to pursue; and at our first outset to have stumbled into a wrong course,

might have been of very hurtful consequences. Besides, as a Convention of this nature must make some little noise in the country, and be talked of in all parts of the kingdom where there are members of our communion, it was difficult to say what construction might have been put upon it, and to what reports it might have given rise, had it been assembled at the time when I and my colleagues, at the desire of the other members of the Scottish Episcopate, set off for the seat of Government. The case is very different now indeed; our cause has been gradually brought into public view; it has been treated with becoming respect, and honoured with friendly support by some of the first characters in the nation. It has even received the sanction, the unanimous sanction, of one of the branches of the British Legislature. And, under these circumstances, we need no longer doubt of the propriety of our meeting here, as a Convention, to deliberate on a subject which was so honourably introduced, and so candidly attended to in the House of his Majesty's faithful Commons. Nay, our very meeting, (though for another purpose,) having been recommended by one of the principal officers of the Crown as a proper measure; it will not, we may now hope, be branded as too bold or too presumptuous for persons in our political situation, while the mouths of our enemies, if not shut by the countenance which we have received, will not be opened half so wide as they would have

been, six months ago. For my own part, therefore, I freely own, that I should not have attended a meeting of this nature in April last, with the same courage, and the same confidence in its propriety, which I this day feel. I should have met you then, Gentlemen, with many doubts hanging on my mind with respect to the prudence of our conduct, and been afraid that in trusting to the 'harmlessness of the dove,' we had lost sight of the 'wisdom of the serpent.'

"Let it not, however, be supposed, that in the midst of so much doubt and diffidence, as to the propriety of a public general meeting, the benefits of it were wholly overlooked even by my colleagues or myself. Though I could not convene, at that season of the year, the Clergy of my own diocese, I took the opportunity of a few of them being met together at Aberdeen, and laid before them the proposal of an immediate application to Government, by three of the Bishops going to London for the purpose. Of which measure they not only heartily approved, but promised to procure, and did procure, introductory letters from Gentlemen of weight and influence in their respective neighbourhoods. With the same view, I wrote to all the other Clergy of the diocese of Aberdeen, who I knew had opportunities of that kind, and had the pleasure to find them all equally active and zealous in what I recommended to them. To Bishop Macfarlane I applied, for the same brotherly support from him and his Clergy;

and to Mr Skene at Forfar, as Dean of the diocese of Dunkeld for the like assistance, and had most satisfactory and favourable returns from both. To the same great object I had no reason to doubt but the two Bishops who were to accompany me to London were equally attentive; so that we were really honoured with the most ample recommendations to members of both houses of Parliament; and, being chiefly from members of our own communion, the obvious inference was, that they not only thought themselves interested in the success of our application, but that they also considered the Scottish Episcopal Laity, as well as Clergy, sufficiently represented by those who had undertaken to conduct their cause.

" But be in this what may, I will not, Gentlemen, on this occasion, dissemble my opinion that the Bishops of a Church so circumstanced as ours is, may, in the act of soliciting any favour or indulgence, be considered as virtually representing those, whether Clergy or Laity, who are to share in that favour or indulgence. I ground not this opinion, however, on the plea of Episcopal authority, but on the faith of that paternal care, that tender and affectionate concern for the welfare of its members, which may well be looked for in the chief rulers of every society in which an union of interests is the surest basis of reciprocal confidence.

" Were the Protestant Bishops in Scotland dis-

tinguished by any outward appendages of worldly honour and dignity which might tempt them first to court promotion to the Episcopate, and afterwards to claim an undue authority in the exercise of it; or had they separate interests to pursue, unconnected with the interests of those for whom they are bound 'to watch,' there might be some reason for regarding the whole, and every individual part of their official procedure, with a jealous eye. But assuredly those men 'must be afraid, where no fear is,' who can entertain the least apprehension of Ecclesiastical tyranny on the part of such poor, untitled, unendowed, and unprotected Prelates, as now constitute the Episcopate in Scotland. So far from harbouring the most distant idea of invading the privileges of those with whom we are spiritually connected, we were most anxious for an opportunity of shewing how ardently we wished to befriend and do them all the good in our power. Had we wished to make a merit of this then, had we waited until we had been courted and importuned to exert our abilities such as they were; then we should not have moved one single step without a delegated power, conferred with all the absurd formalities of those motley conventions so well suited to the levelling spirit of the age. But seeking no more formal commission or delegation than what our office gave us, we needed no prompting beyond what our own inclination afforded, and, with hearts devoted to the interests of that Church in which we have

the honour to serve, we voluntarily engaged in the laudable design of effecting her relief from the pains and penalties of law, by which, for half a century, she has been aggrieved; and the process and issue of our labours shall now very briefly be laid before you."

No sooner had the Primus concluded his narrative, than it was, on motion, resolved, that he, as Preses of the Convention, do leave the chair; and that the Convention, with Bishop Macfarlane, as Chairman, do form itself into a Committee for taking into consideration the proceedings communicated by Bishop Skinner. This being cordially agreed to, it was moved by the Rev. Roger Aitkin, and seconded by the Rev. John Allan,—That

"The Convention, having taken the proceedings of the Bishops into consideration, do consider the same to have appeared, at the time, the most proper steps that could have been taken for procuring the proposed relief; that though the measures which they adopted were not attended with the desired success, the disappointment did not arise from any misconduct on their parts, but from causes which persons in their situation could not be supposed to foresee, and therefore could not guard against; and That, therefore, the thanks of the Convention be given to the Bishops, for the zeal, alacrity, and indefatigable diligence with which they attempted the relief of this Church."

"The motion being unanimously agreed to, the Rev. R. Aitkin, J. Allan, and G. Gleig, with John Niven Esq., were ordered to prepare an address of thanks, in terms of the motion, and to report the same at next sederunt." Having so reported, and the address being agreed to, Bishop Macfarlane was requested to communicate the same to the Bishops Skinner, Abernethy Drummond, and Strachan, by letter under his hand, in manner following:—

"To the Right Reverend the Bishops, &c.

"Bishop Skinner having this day read a narrative of the proceedings of the three Bishops who went to London for the purpose of soliciting a repeal of the penal laws, and being desired by the Convention to leave the chair, into which I was immediately voted, the Convention resolved itself into a Committee, and voted the thanks of the meeting to those Bishops who had distinguished themselves with so much zeal in the important cause which they had undertaken.

"I am therefore desired, Right Reverend Sirs, to request your Reverences' acceptance of their thanks for the able and upright manner, in which you exerted yourselves in so arduous an enterprise; and it gives me pleasure to subscribe, in their name and my own, a vote which so heartily meets my approbation.

"ANDREW MACFARLANE,
"*Bishop of Ross and Moray.*"

"Laurencekirk, November 11, 1789.

It was next resolved, that the Convention should name a Committee, with full powers to manage and carry on the measures still held necessary for obtaining a repeal of the penal statutes; which Committee should consist of three Bishops, three Presbyters, and three Lay-persons; the senior Bishop to be Preses, and allowed to call meetings with consent of two-thirds of the Committee.

They were also to choose a Secretary; and, if they found it expedient to send agents to London, these agents were to be chosen from among themselves, and to be styled, "Delegates from the Committee of the Convention of the Scottish Episcopal Church." The persons named by the Convention for this Committee, were,—

The Right Rev. JOHN SKINNER, Bishop of Aberdeen.
WM. ABERNETHY DRUMMOND, Bishop of Edinburgh.
JOHN STRACHAN, Bishop of Brechin.
The Rev. JOHN ALLAN, Edinburgh.
GEORGE GLEIG, Stirling.
ROGER AITKIN, Aberdeen.
JOHN PATULLO, of Balhouffie, Esq. Commissary of St Andrews.
JOHN STIRLING, Esq. of Kippendavie, near Stirling.
JOHN NIVEN, Esq. of Thornton and Peebles, near Arbroath.

On the second day of the Convention, November the 12th, they took into their consideration the state of the charitable funds belonging to the Scottish Episcopal Church; finding that, by bank-

ruptcies and otherwise, they had of late much decreased, and that no distribution had been made during the last twelve months, to indigent clergymen and widows as usual, the Convention made choice of the following five Bishops, viz. Skinner, Kilgour, Macfarlane, Abernethy Drummond, and Strachan, as trustees for managing these funds, and did immediately execute in their favour a deed of election upon stamped parchment, empowering them, and those named by them as their successors in office, to do whatsoever was necessary for discharging the trust committed to them, as more particularly expressed in the minutes of this sederunt, and subject to such rules and restrictions as this or any other Convention should think proper to frame for the security and increase of said funds, and to ensure an equitable distribution from them for the purposes to which they were originally appropriated.

The thanks of the Convention having been voted to the Preses " for the able and candid manner in which he had conducted the business of the meeting," as also to the Clerk for his important services, it was forthwith dissolved; the Preses and Clerk subscribing the minutes, from which the above account of its proceedings is faithfully extracted. Nor can the Annalist forbear from here recording an instance of pure and disinterested friendship to the cause of Scottish Episcopacy, and of zeal for its prosperity,— such as may be equalled, but never was and ne-

ver will be surpassed. Three of the invaluable personal friends whom Bishop Skinner had been fortunate enough to acquire during his stay in London, now informed him, that such was the interest which they felt in the repeal of the penal statutes, and such their anxiety to see the sound and orthodox Episcopacy of Scotland alike respected as it was respectable, "they had formed themselves into a Committee of Correspondence with the Committee appointed in Scotland by the Laurencekirk Convention, and had determined to meet once a-week, or as often as occasion might require, for the communication of intelligence, and to deliberate on the most proper steps to be taken for the speedy relief of a Church they so much venerated."

Two of these Gentlemen are yet alive, and to mention their names is enough to satisfy such of the readers of these Annals as may have heard of them only by 'the hearing of the ear,' that as men of professional talents and acquirements, of unimpeachable integrity, fidelity, and worth, of sound religious and political principles, they have, at this day, no superiors in Church or State,—the Honourable Sir James Allan Park, one of the Judges in his Majesty's Court of Common Pleas, and the Rev. George Gaskin, D. D. Secretary to the London Society for Promoting Christian Knowledge, &c. The third Gentleman, William Stevens, Esq. Treasurer to Queen Anne's Bounty to the Clergy of England, lives only in

the good name which he had secured to himself by his never ceasing endeavours " to adorn the doctrine of God, his Saviour, in all things ;" and the reader may be assured that this name will become extinct in the Annals of Scottish Episcopacy, only when that Episcopacy, like time itself, shall be no more!

The following letter to Bishop Skinner, from the near relative and beloved friend of Mr Stevens, the amiable and accomplished Bishop Horne, then Dean of Canterbury, may serve to shew how happy the Episcopal Church in Scotland might deem itself in such a patron.

LETTER XVII.

THE DEAN OF CANTERBURY TO BISHOP SKINNER.

Deanry, Canterbury, Dec. 15, 1789.

" It gives me great pleasure to hear that the Convention went off so well, and that all is harmony amongst you.

" When I consider that last session of Parliament you had not one opponent in the Commons, and only one among the Lords, I am ready to hope, if that one be gained, (and unless he can you may all sit still,) the business might be done without the trouble and expence of a delegacy coming to London. But you may say, who can gain him? I should imagine either the Arch-

bishop or the Bishop of Bangor the most likely to do it; or, at least, after trial, to inform you whether he is to be gained or not. If he is, it might not perhaps be necessary for an application to be made again to the members of Parliament individually, &c. which is a tedious and laborious work. All this I write on supposition that there is no opposition stirred up on fresh grounds, of which you will get intelligence if there should be any thing of the kind on foot.

"I am glad you have heard from my friend and kinsman, Mr Stevens, who knows the trim of the times as well as any man. He has certainly had conversation with the Archbishop on the subject, and therefore I do not think it improbable his Grace may have chosen to communicate through him any advice he may have thought useful upon the occasion,—and a better adviser you cannot have.

"As to the point of law, how you should proceed, or whom you should send, &c. you must be yourselves the best judges. Believe me," &c.

"GEORGE HORNE."

1790.] The first act of the Committee was, with the approbation of their respected co-adjutors above named, to transmit letters to the Lord Chancellor, and to the Attorney and Solicitor-General, apologizing for any impropriety or neglect which might have happened in the mode of application last year, and requesting the power-

ful support of these great officers of the Crown, in carrying the repealing Bill through the present Session of Parliament. These letters being despatched early in January 1790, the manner in which they were delivered, and the reception which they met with, will appear by the following extract of a letter to Bishop Skinner, dated London, January the 28th.

" Your Committee agreed, that instead of delivering your general letters in person, they should be sent, accompanied by a card, to each of the great men, that they might have an opportunity of considering the contents, and of conferring together. I have since endeavoured to see the Attorney-General, but in vain, as he is indisposed. I had a short conversation, however, with the Solicitor yesterday, and he said he had not seen the Chancellor, (who, I know, has been confined for ten days;) that he himself was a warm friend to the Clergy, and particularly to those of the Episcopal Church; but he feared that, on account of the Dissenters, we had come at a bad time. He, however, declined giving any opinion as to the part he meant to take, until he had seen the Lord Advocate's letter, and conferred with the Attorney-General. Thus at present the matter stands as to them; but I am happy to give you better accounts from Dr Gaskin, who, by the hurry of business, is himself prevented from writing for a few days.

" The good Doctor waited on the Bishop of Bangor, who received him with much kindness, and confessed himself friendly to your cause. He cheerfully undertook to deliver, in person, your general letter to the Chancellor, and said, that he would, from time to time, communicate with Dr Gaskin, upon the steps most proper to be taken. But he was most decidedly of opinion, that your business must be postponed to that of the Dissenters ; as he is satisfied, that one main ground of your former miscarriage was, that the nature of your demand, and the description of persons you were of, were not fully understood.

" His Lordship has also promised to consider the point, whether the Bill should be introduced in the Upper or Lower house, and to let us know. And, as he has been so good as to introduce our cause to the Chancellor's notice, I think we should be determined by his opinion. Of the same mind with the Bishop of Bangor, as to time, is the Bishop of Salisbury ; with whom Dr Gaskin has also done you much service."

Early in the year 1790, Lord Gardenston, at that time one of the Judges of the Court of Session in Scotland, wrote the following laconic but interesting letter to the Lord Chancellor, in favour of the Scottish Episcopal Clergy ; and that, as far as is known to the Annalist, of his own accord, without the solicitation of any one.

LETTER XVIII.

LORD GARDENSTON TO LORD THURLOW.

Edinburgh, January 20, 1790.

" My Lord Chancellor,

" As one of the Judges in Scotland, and as I had an occasion of being acquainted with you when at London, many years ago, in the great Douglas' cause, I take the liberty (I am sure with a good intention, and I hope without impropriety,) to offer, for your Lordship's consideration, my humble testimony in favour of the Episcopal Clergy in this country.

" Though bred a Presbyterian, I have ever revered the order and decency of the Episcopal Church. In doctrine they are soundly Protestant. Their principles in regard to Government are now reformed, and not less loyal than ours. I am so much convinced that this measure will be a public good, that I have resolved to endow and establish, at my private expence, an Episcopal Chapel in my village of Laurencekirk, now in a remarkably flourishing progress.

" I flatter myself your Lordship will receive this address with indulgence; and I have the honour to be, &c.

" FRANCIS GARDEN."

Bishop Skinner was informed, by letters from London, of date the 3d of February, that the Attorney-General entered very fully into the subject of the Bill of Repeal, proving himself to be well versed in the history of the Scotch Episcopal Church, and the points upon which its spiritual authority depended. In the learned Gentleman's opinion, the blunder committed last year had no connection with Parliamentary etiquette; but as the Scottish Episcopalians came, confessing themselves delinquents, and that they were willing to renounce, and had renounced their errors, the matter should have been first debated in the Cabinet; that the ostensible servants of Government, as a body, and not individually, might have been satisfied that their professions were sincere. Instead of which, the first officer of the Crown was not consulted, but the Bill of Relief was introduced as a private matter.

The Attorney-General was much pleased that the Chancellor had been written to by Lord Gardenston; and also that the Bishop of Bangor had undertaken to introduce the Committee's letter and cause to the Chancellor's notice. And he was quite sure, that when the Bill was understood, there would not be a man to oppose the prayer of the petition, it was so very reasonable and just. For his part, he was a warm and zealous friend to it, and would do every thing in his power to assist. He was also convinced, that no more could be required of the Episcopal Clergy

in Scotland, than to swear allegiance for the time to come, without any retrospect whatever.

" It is universally agreed," added Bishop Skinner's correspondent, " that the business must be postponed to the Dissenters Bill; for even the Bishop of St David's, (Bishop Horsley) who is a warm friend to the cause, told Dr Gaskin the other day, that ' your Bill must not be received ' until that is disposed of.' Indeed it is not to be expected that the Church of England will go to the field to assist an ally, when she herself is attacked in her own fortress.

About this time, it appears, that Bishop Abernethy Drummond, having had an interview with the Lord Advocate, found him of the same mind with the Attorney-General. He wished that the Bill of Repeal should not be pushed during this Session, lest, by stirring up the opposition of the Dissenters, the success of it might be endangered for ever; adding, moreover, as a reason for delaying it another year, that the last session of a Parliament was always timid, the first of a new one as constantly bold and confident.

Bishop Skinner finding matters in this critical situation, and anxious to have the opinions of the other members of the Committee, thought it necessary to call a meeting of them, and, as Preses and Convener, appointed the same to be holden at Perth on the 24th day of February. Before the meeting, however, took place, he received a letter from Dr Gaskin, mentioning every

fully his late correspondence with the Bishop of Bangor, and giving the following additional information.

" Last Thursday I was again with the Bishop, when he told me that he had delivered your letter to the Chancellor, who did not seem to understand the matter, but that he (the Bishop) meant to confer with him again. The Chancellor mentioned to the Bishop his having received a letter from Lord Gardenston. The Bishop desired to see again your printed case, which, though perhaps in his possession, he could not find. Fortunately, I was in possession of a copy, which I told his Lordship I would send to him next day; when I sent it, I wrote to him that we had it in contemplation to reprint the sheet, and that if his Lordship would be so good as suggest any alteration, it would be attended to.

" This morning it was returned to me by the Bishop, with a letter, in which is the following clause :—' I have returned the case of the Episcopal Clergy in Scotland, and after perusing it with care and attention, I am of opinion that it ought to be reprinted as it now stands, and this should be done without any farther delay.'

" Accordingly, it is gone to press, and a considerable impression will be struck off, which, at a proper time, we shall cause to be conveyed into proper hands. The Dissenters application for the Test Repeal coming on in the same Session is an awkward thing; for though there is no man-

ner of similitude in the two cases, there are many persons, both in and out of Parliament, who will not give themselves even a little trouble to examine the difference. This made the Attorney-General start the idea of postponing it, till next year, but it will be best to follow the advice of the Bishop of Bangor and the Chancellor, if the latter can be had. On the whole, your little Committee think that things augur well."

On the 24th of February, in consequence of the appointment of their Chairman, the great Committee met at Perth. Members present, Bishop Skinner, the Reverend Messrs Allan, Gleig, and Aitkin, (appointed Secretary,) John Stirling of Kippendavie, and John Niven of Peebles, Esquires. Bishop Strachan and Mr Patullo sending valid excuses, yet cordially approving of the resolutions formed, of which the following statement is extracted from the minutes.

" The Preses gave the Committee a detail of an extensive correspondence which he had held on the subject of the proposed act of Repeal, particularly with Dr George Gaskin, James Allan Park, and William Stevens, Esquires, all of the City of London. The Committee having considered that correspondence, and heard each others sentiments on the present state of the affairs of this Church, were unanimously of opinion, that an application should be made in the present Session of Parliament, for obtaining re-

dress of the grievances complained of; and that as the Session may soon be at an end, and much influence may be necessary for ensuring success, it was resolved that the application should be made without delay, and the assistance of such persons or bodies requested, as were most likely to promote the business.

" With that view, the Committee resolved to draw up and transmit to each of the Universities of Oxford and Cambridge, a letter soliciting their support, together with a copy of the case which had been printed for the information of the members of both houses of Parliament, that they might see the state of the Church, and the nature of the relief of which she stood so much in need. Agreeably to this resolution, letters both in English and in Latin were written and subscribed by all the members present, and transmitted to the Reverend Dr Horne, then Dean of Canterbury, and President of Magdalene College, for the University of Oxford, and to the Reverend Dr Farmer, for the University of Cambridge.

" The Committee further considering that Dr. Gaskin, Messrs Stevens and Park, had exerted themselves with much zeal on behalf of this Church, and had generously offered to meet at stated times in London, as a Committee of correspondence with the Scottish Committee, for carrying on the intended application to Parliament, resolved that the thanks of the Committee

be given to those worthy Gentlemen, and that they be authorised to meet and act as before mentioned." A letter to this effect was immediately written and subscribed; while it was resolved, "that on account of the great distance from each other, at which the members of the Committee lived, the Preses and Secretary should be empowered, and were empowered accordingly, to correspond in their name with the London Committee, and to take such steps for bringing the proposed repeal to an issue, as might conduce to the general interests of religion in this part of the united kingdom, and be consistent with the constitution and dignity of the Episcopal Church in Scotland."

On his return from the meeting at Perth, Bishop Skinner received a letter, informing him that the Archbishop having been waited on at his own request, and having had explained to him every thing that had been done since the Scottish Bishops had been at Lambeth, his Grace was not only very much satisfied with the steps that had been taken, but hoped and trusted that the Bill would now succeed, being in a very proper train. "The Archbishop," concludes the letter, "sees no necessity for any of your brethren taking a journey to London, as detention in town might be tedious and expensive; at the same time, he is of opinion that the Bill ought to be brought forward this Session of Parliament, not only on

account of the poor Clergy who are injured by the delay, but for the sake of those people who at present go to no Church at all, and whose morals are consequently injured. I am sure that this opinion must give you, as it gave me, very great pleasure.

About a fortnight ago, a letter arrived from Dr Gaskin, dated March the 6th, informing Bishop Skinner that a meeting of the little Sub-committee had just been held, and that they had been honoured with a visit from Sir William Dolben, one of the members for the University of Oxford, who assures us of his disposition to render you all the service in his power. The letter from Perth (continues the good Doctor,) came to hand, and in the name of my two colleagues, as well as in my own name, I am authorised to assure you, and do assure you, of the alacrity with which we are all engaged in the cause of the Scottish Episcopal Church, and of the hope which we entertain, that, through the divine blessing, our efforts will not be in vain. No explicit reply has yet been had from the Chancellor, but from circumstances we are led to conclude that he will not stand out in opposition to your most reasonable requests. If we cannot get Sir Archibald Macdonald to introduce the Bill, nor any other lawyer, we have reason to believe that Sir William Dolben will do it; but it is Sir William's opinion, that the introduction would more fitly come from a professional man.

" We are of opinion that it will not be advisable just now to trouble the English Universities, and therefore Mr Stevens has written to Dean Horne, as I have to Dr Farmer, requesting them to suspend the communication of their papers, until they hear from us again on the subject. Since receipt of your letter, I have not had an opportunity of seeing the Bishop of Bangor, as he is gone to Bath, whence, however, he will return in the course of a few days.

" In the Bill a clause will certainly be introduced against receiving your letters of orders as qualifications for English preferment; but it will be such a clause as shall cast no more slur upon the spirituality of your character than the clause in the American Episcopal Bill does upon the spiritual character of the American Bishops."

Immediately on receipt of this intelligence, Bishop Skinner communicated it to the other members of the Committee; and being of opinion that no time was to be lost in adverting to the proposal mentioned in the above paragraph, he drew up a representation on behalf of the Committee, setting forth, that " having taken into their serious consideration a proposal for inserting a clause in the Repealing Bill, whereby no letters of orders granted by the Scottish Bishops shall be admitted as qualifications for preferment in the Church of England, and being apprehensive that such a clause, if expressed in general terms, without any reference to the ex-

pediency of it, or any discretionary power left to the proper judges of that expediency, might eventually prove very hurtful to the cause of Episcopacy in Scotland, they thought it their duty to suggest, with all becoming deference to the judgment of others, what appeared to them the probable consequences of it, and to propose the following clause as sufficiently answering the end which the proposers of the clause had in view, and at the same time preserving such strict candour and equity towards the Scottish Episcopal Church as implied not the least doubt of the validity of its orders :—

'And be it enacted, by the authority afore-
'said, that no Pastor or Minister of the Episco-
'pal Communion in that part of Great Britain
'called Scotland, although ordained by a Protes-
'tant Bishop, and according to the form of or-
'dination of Deacons and Priests in the Church
'of England, as required by law, shall be there-
'by entitled to induction into any benefice
'within that realm, unless it shall appear expe-
'dient to the Bishop of the diocese within which
'such benefice lies: Nor shall a presentation to
'any benefice, or a call or invitation from any
'Congregation in Scotland, to be its pastor, be
'deemed a legal title for qualifying any person
'to receive letters of orders from an English Bi-
'shop. Provided always, that nothing herein
'enacted shall disqualify any Pastor or Minister

'ordained as aforesaid, from being a Chaplain in 'his Majesty's army or navy.'

The representation, of which the above is the substance, was signed by the Preses and Secretary, and transmitted to Dr Gaskin on the 18th March 1790, with a request that he would take the most proper method of communicating the contents, and of enforcing the purpose of it. Dr Gaskin's reply, dated March 26, is as follows:—

LETTER XIX.

DR GASKIN TO BISHOP SKINNER.

"On the day of receiving your favour of the 18th inst. I wrote a letter to Bishop A. Drummond, in reply to one I had received from him; and because I could not then write also to you, I requested him to acknowledge for me receipt of yours, enclosing the representation signed by yourself and Mr Aitkin.

"It happened that I had an immediate opportunity of shewing your letter and representation to the Bishop of St Davids, of whom you may be assured, that he is your hearty well-wisher, and that he has precisely the same views of your spiritual character, as Bishops of the One Catholic Church of Christ, as you have yourselves, and will not only rejoice to see the penal statutes removed,

but will also use his best endeavours to remove them. I requested his Lordship to take the papers home with him, and favour me with his judgment of the clause framed by you, and of the reasons on which you had framed it. His Lordship the day after sent for me to confer upon the matter, and to dine with him. I went for these purposes yesterday, when the Bishop gave me his full and undisguised opinion that such a clause as you had framed was inadmissible, and that if every Bishop on the English Bench would give his consent to the introduction thereof, still he was confident it would not pass the Houses of Parliament. The King, his Lordship observed, is, in a certain sense, the Head of the Church, and without his permission our Bishops are not to consecrate any Bishop, nor is any British subject, obtaining the Episcopal character without the King's permission, so far to be acknowledged a Bishop as that his Episcopal acts shall have a civil effect in the Established Church of England. It does not follow, that because the same regard is not paid to the letters of orders of a Protestant Bishop in Scotland as to those of a Popish Bishop abroad, therefore the validity of the former, in a spiritual or ecclesiastical sense, is in the least degree a doubtful point. But the fact is, that considering the Regal Supremacy in Britain, our Bishops think that they cannot introduce into their Church persons admitted to holy orders by a Bishop in Great Britain, to

whose consecration, the King in virtue of his supremaccy, had not given his consent.

"There are Bishops of the Popish persuasion in England, and no doubt in Scotland, of whose valid Episcopacy no more doubt is to be entertained than of your Episcopacy, or of the Episcopacy of the English Bench. But the letters of orders of one of these Bishops would not have the same effect towards an English institution as those of a foreign Popish Bishop; and, in this view you are supposed to stand in the same predicament as do the Popish Bishops who are British subjects.

"By an act of the Legislature, Episcopal government in Scotland is done away, at least as far as the Legislative acts of man can do it away; and since the passing of that act the King of Great Britain has not given his permission, his *congé*, for the Consecration of any Scottish Bishop. The King of Great Britain, therefore, as King, knows nothing of any such Bishops; and our Bishops must not be allowed to give a civil effect in the Church of England to their letters of orders. Hence, the whole difficulty with respect to introducing in the Bill such a clause as you have framed, arises from the peculiar nature of our Ecclesiastical constitution. If, of their own accord, any three English Bishops were to consecrate me, I should certainly be vested with the real Episcopal character, and you would give all the effect in your power to my Episcopal acts; but the Eng-

lish Bishops would not be authorised to admit letters of orders granted by me as legal qualifications to institution. Such, on the main, is, I believe, the judgment of the Prelate whom I have consulted respecting your clause, and it is his opinion that I need not produce it more publicly. I shall wait, however, your direction. Mr Park is not yet returned from the circuit, and for a few days I have had no opportunity of seeing Mr Stevens. As soon as the Bishop of Bangor returns from Bath, I shall wait upon his Lordship on your concerns. The Chancellor has not yet been sufficiently explicit, but there is a quarter from which we shortly expect to hear his sentiments. You are not to wonder at the appearance of tardiness, and I am sure you will not attribute it to negligence on the part of your London agents. We have done what was in our power; and, on the whole, I augurate well as to the event. I requested Bishop A. Drummond to transmit to you a copy of the clause which we had framed, to which the good Bishop Horsley has suggested an excellent addition; but whether the whole or any part of it will be accepted, we cannot yet tell:—

'And be it further enacted, That a presentation to any benefice, or a call or invitation from any Congregation in Scotland to be its Pastor or Minister, shall not be deemed a legal title for qualifying any person to receive holy orders from

'any Archbishop or Bishop in the Church of 'England.'

"*P. S.*—You have been informed, I believe, that I had a very pleasant reception from the Lord Advocate, and that he promised to do your Church all possible service as to expediting the business."

To this most interesting communication, Bishop Skinner was induced, on the 5th of April, to make the following reply.

LETTER XX.

BISHOP SKINNER TO DR. GASKIN.

"I had just finished and sent off my last letter to Mr Park, of the 31st of March, when the post brought me your favour of the 26th, the contents of which made me regret that I had not received it a day sooner, as, in that case, I might have been prevented from giving unnecessary trouble, where it is both my duty and my wish to be as little troublesome as possible.

"I need not, however, take up your time in making repeated apologies for thus adding more and more labour to the task which you and your colleagues have so generously imposed upon yourselves, as, knowing that I represent and act for a suffering community, you will readily excuse my

doing all in my power to obtain as complete and effectual a redress of their grievances, as their peculiar circumstances will admit.

" I see the force and propriety of that train of reasoning which you have so correctly detailed from the conference you had the honour to hold with the venerable Bishop Horsley, on the subject of my last letter and representation. I am well convinced that his Lordship's views of the pure Episcopal character, are as just and accurate as his friendship to our cause has been hearty and uniform, ever since he was made acquainted with it. A mind bold and discerning like his Lordship's, can easily distinguish between those spiritual powers, which a valid Episcopacy necessarily implies, and that civil effect to these powers which a temporal establishment only can grant. But, alas! the bulk of mankind are so poorly endowed with this discriminating faculty, that they will not be able to perceive the distinction; so that where the civil effect is peremptorily refused, they will be apt to suspect that the spiritual power is at least tacitly denied.

" It is this unhappy tendency, which the world daily exhibits, to confound things in their real natures perfectly distinct, that alarms our fears on the present occasion, and makes us entertain such apprehensions from the proposed clause in our Repealing Bill absolutely incapacitating us from officiating in the Church of England.

" The great difficulty in attempting to remove

the cause of these apprehensions arises, as you justly observe, from the peculiar nature of your Ecclesiastical constitution. But as that constitution is already so well defined, and firmly established by statutes well known to all concerned, might it not have been expected that no new act, or clause of an act, would have been necessary to explain or ratify what has been long sufficiently understood, and duly observed by those whose business is to provide 'ne quid detrimenti Eccle-'sia capiat.' Had this matter been permitted to remain *sub silentio*, as was happily intended by the last year's Bill, in our favour, we should have been perfectly easy under the supposed incapacity of our Clergy to hold livings in the Church of England, because our adversaries would have had no new handle against us; and it was on this footing that the Archbishop himself, as we were told, wished the matter to rest, fully satisfied that the Legislature had provided sufficiently already against any encroachments on the rights and privileges of the Church of England, and desirous of casting no slur on our orders as to their spiritual effect in Scotland; though unrecognised by the law of the land, these orders could have no civil effect in England. Happy had it been for us, and for the cause of Scottish Episcopacy, if his Grace's opinion had prevailed; as in that case no suspicions could have been entertained of the English Bishops being unfavourable to the spiritual powers of the Scottish Episcopal Church,

And had any Scottish ordained Clergyman been so ambitious as to aspire after a presentation to a living or cure of souls in England, the Bishop in whose diocese the living or cure was situated, might very properly have said, 'I make no doubt 'of the spiritual authority of the Scottish Bish-'ops in their own Church, but as the law neither 'of England nor of Scotland recognizes any such 'Bishops, their orders cannot be sustained as legal 'qualifications for institution here, nor have any 'civil effect within the Church of England.

"Such an answer would have settled the business immediately, and would have prevented any further attempts of a like kind. We are far from thinking it unreasonable that the patrimony of the Church of England should be effectually secured to her own sons. We beg leave only to request of her venerable fathers that this security may be preserved in such a form as throws not even a shadow of doubt on the validity of our orders, nor interposes any legal obstacle to communion in things spiritual, between the two churches.

"We are well convinced that those worthy Prelates whom you have consulted on this tender subject, have paid the most friendly attention to it; as a proof of which, I am happy in acknowledging the favourable addition which has been suggested to the clause, of which you send me a copy. Yet the candid and equitable design of that addition might be evaded, (and often I fear

would be evaded,) by our candidates for English orders procuring a title from some of the Clergy in the northern dioceses of England, and by their being ordained within such dioceses upon this legal title. To procure this title, and afterwards to quit the cure on which it was founded, for a Chapel in Scotland, might in certain cases be attended with trouble. But it is a sort of trouble which an enterprising young man would cheerfully undergo, rather than accept of such orders as malice working upon ignorance might represent as of no validity. To prevent such abuses, therefore, equally hurtful to the cause of Episcopacy in both parts of the kingdom, would be an object worthy of the piety, prudence, and good sense of the English hierarchy; and to their superior judgment and penetration, must we refer the determination of this weighty and important matter. It has been suggested to me, that a direct application to some of their Lordships, particularly to the Bishops of Bangor and St Davids, might be of great use. But, for my own part, I think it more prudent to commit the management of the business to you, and our other zealous friends. This letter, if you think proper, may be shewn to such of the Bishops as shall honour you with a conference on the subject, or perhaps greater justice may be done to the contents of it by using your own arguments, if not by putting mine in a proper dress. In a word, having already intrusted the whole of this busi-

ness, (which, however simple in itself, seems now to be entangled in consequential difficulties,) to the care of our London Committee, on whose zeal and activity we have the utmost reason to rely, I have only, in the name of all concerned, to entreat that you will do with us and for us the best that is in your power, and not allow our troublesome animadversions to abate your assiduity in our behalf, or interrupt the progress of the main design, 'A repeal of the penal laws.'

"This is the principal object of our present solicitude, and, after the assurances of support which you have received, and the hopes which, in consequence of these assurances, you so kindly cherish, we cannot but flatter ourselves that the present Parliament will do something for us. A second disappointment would undoubtedly make people suspect that there is still some ground for Government to be dissatisfied with us; and such a suspicion, if we have enemies, (as who, or where are they that have not?) would certainly give them a great advantage against us. With respect to the new clause in our Bill, which doubtless has excited fears of future harm, we have lifted up our voice against it, in a modest, and, I trust, inoffensive manner. If we cannot be heard, there is no help; we must here submit to the will of our earthly superiors, and confide the care of the Church, and every faithful portion of it, to its Almighty Head, our Heavenly

Sovereign, in humble expectation that he will 'make all things work together for good to them 'who' sincerely 'love' and seek to please him. In name of all concerned, I have the honour to be," &c.

Before this letter could have reached Dr Gaskin, Bishop Skinner received

LETTER XXI.

DR GASKIN TO BISHOP SKINNER.

" Anxious to communicate to you all the information respecting the concerns of your Church in my power, I embrace the earliest opportunity of writing to inform you, that I have this morning (April the 8th) had a long conference with the Bishop of Bangor, on the subject of your Bill. His Lordship, who, you may be assured, is your very hearty friend, sees your hierarchy in its true point of view, and is for having it as explicitly acknowledged as to its inherent spiritual power, as is that of the American Bishops. He even commissions me to assure you of this; so that I do hope, after all, that we shall get every thing, excepting an allowance of your actual ministrations in the Church of England. The clause here enclosed was framed by his Lordship last year, and he intended to introduce it, in case the Bill had been

suffered to go on. This is what he now recommends; and if it be suffered to pass, there will evidently be a clear Parliamentary recognition of your spiritual character, although your ministrations are confined to the other side of the Tweed. If we can obtain this, it will be more than I expected a few days ago. The Lord Advocate is unfortunately gone to Bath, but he will return very soon. I shall, immediately on his return, wait upon him again, and on the suggestion of his Grace of Canterbury, desire him, without delay, to go in person to the Lord Chancellor and Mr Pitt. After this, two of the Bishops have explicitly assured me, that they have no doubt of their being able to convince his Lordship of the fitness of granting our request.

"The Bishop of Bangor does not think Parliament so near its dissolution as some people do; and if so, we may still have sufficient time for our purpose. God, we confidently trust, is with us; therefore let us not be cast down, but humbly hope all things will go well."

The clause mentioned in the above, as framed by the Bishop of Bangor, runs thus: "Provided also, and be it hereby declared, that no person or persons, admitted to the order of deacon or of priest, by any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office, or offices, within any of his Majesty's dominions, except Scotland aforesaid, in

the manner herein before declared." The words being very little varied from a similar clause in the act passed anno 1786, by which certain persons were permitted to be consecrated for the Episcopal Church in America, and which expressly disqualifies all such Bishops, or the persons consecrated or ordained by them, from exercising their office within any part of his Majesty's dominions. And the enactment may be further illustrated by what daily occurs in both the army and navy of Great Britain, when a man, though duly promoted to the rank of a General or of an Admiral, &c. is permitted, by the Commander in chief, or Board of Admiralty, to exercise the functions of his office in the East or West Indies, or in such and such foreign parts only.

Yet even a clause of this restrictive nature was not likely to meet with assent, as appeared by

LETTER XXII.

DR GASKIN TO BISHOP SKINNER.

London, April 22, 1790.

"I acknowledge receipt of your letter, dated April the 13th, and am truly sorry to inform you, that your suggestion respecting the Bishop of Bangor's original clause was right. We have been obliged to abandon it; and what are the precise terms in which the clause is now to be framed, I

do not certainly know, though I expect to hear in the course of this day or to-morrow.

" The Bishop of St David's is still anxious for the introduction of his addition, depriving our Clergy of the power of holding any cure or chapel in Scotland. On this account he is desirous of being furnished with instances of persons being ordained by English Bishops, in order to officiate in Scotland. The day before yesterday I wrote to Bishop Abernethy Drummond on the subject, and desired him to send his answer by return of post. You may also be able to give us information of the same sort, and we request you will favour us with it without delay.

" Mr Jones of Nayland has been in town, and has had a long, interesting, and satisfactory conference with the Archbishop on the subject of your Bill; and Mr Stevens, having just left me, is gone where he will meet his Grace, so that the next letters you receive will, I trust, be brimful of good news, at least they will contain important information. You may be assured that we act in your business in perfect unison, and are all three equally zealous in pursuing the best means in our power, and in such a way as shall be most likely to secure the end.

" May God give success to our labours, and grant to every part of his church the blessings of peace and prosperity."

Of the same date with the foregoing, Bishop

Skinner received information that the Lord Advocate for Scotland, having arrived in London on the evening of the 18th of April, had, the day after a conversation in the House of Lords, with Lord Chancellor Thurlow, on the Scottish Episcopal Bill, the result of which was, that the Chancellor would think of what had passed for a day or two, and let his Lordship know his sentiments. Two objections, it appeared, had arisen in Lord Thurlow's mind; the first was, that the Scottish Bishops derive their authority from the Pretender; the second, that they were desirous of acquiring temporal ecclesiastical jurisdiction, by legislative sanction. The London Committee rejoiced to find these the only serious objections in this great man's mind; because, say they, "an instant of time will now set him right;" and then add, "we have written three letters,—to the Archbishop of Canterbury, to the Bishops of Bangor and St David's, stating the Chancellor's objections, and requesting their immediate assistance, so that we trust a few days now will determine the event of this cause."

In reply to Dr Gaskin's letter, intimating the Bishop of St David's desire to be furnished with instances of persons being actually ordained by English Bishops "in order to officiate in Scotland," Bishop Skinner writes as follows:—

LETTER XXIII.

BISHOP SKINNER TO DR GASKIN.

Aberdeen, April 29, 1790.

" I wish it were in my power to give such explicit information on this head as might lead to farther inquiry into the manifest irregularity of that scheme which has been productive of so much unhappy division among the Episcopalians in Scotland.

" That within the last forty or fifty years a considerable number of candidates for holy orders have gone from this country, and obtained ordination in England, with no other view but that of officiating in chapels in Scotland, is a fact well known in every corner of this country. On what titles they were ordained, or whether they produced a call or obligation for a certain living from the Congregations which they were to serve, it is impossible for me to say. But the following instances consist with my own knowledge, and have happened since I entered into the Church.

" In the year 1763 I was collated by Bishop Gerard, then Bishop of this diocese, to the charge of an Episcopal Congregation in the parish of Ellon. A year or two after I was settled, two gentlemen of the neighbourhood wished to have a qualified Clergyman set up in opposition to my

ministry. With this view they agreed with a Mr Blake, then a Presbyterian schoolmaster, who proceeded to London, and was certainly ordained by the Archbishop of Canterbury of that day*.

"This Gentleman having found the encouragement inadequate in a country village, was speedily removed, by the interest of some friends, to a small Chapel in Aberdeen, where he now resides; and, if report speaks true, has shewn himself decidedly inimical to our Bill. Much about the same time a similar attempt was made to oppose a brother Clergyman of mine in the parish of Lonmay in Aberdeenshire, by a Mr Bruce, who also got orders purposely in England; but from what Bishop I cannot say. His endeavours in the country proving also abortive, he left his situation there abruptly, and now officiates in what is called the English Chapel of Arbroath, in the county of Forfar. About the year 1770, a Mr Laing, in the little town of Peterhead, in the county of Aberdeen, was actually ordained in Peterhead, where Bishop Kilgour, the Bishop of the diocese, had his pastoral charge, by Dr Trail, Bishop of Down and Connor in Ireland, then travelling for his amusement. And about six or seven years ago, a Mr Stephen was recommended by the Countess of Errol, and ordained by the Archbishop of Canterbury to suc-

* Dr Secker became Archbishop of Canterbury in April 1758, and died in 1768.—*Annalist.*

ceed a Mr Mason, whom the Countess had brought from England on her marriage with the late Lord Errol. This gentleman now officiates in the parish of Cruden, Aberdeenshire, in a Chapel opposed to the Scottish Episcopal Clergyman*. Other instances there certainly are of persons being ordained in England for the purpose of officiating as Episcopal Clergymen in Scotland. I have particularised the above, because they have occurred in my own time, and in that part of our Church with which I am more immediately connected. When my colleague, Bishop A. Drummond, shall have furnished you with his list, I hope you will have it in your power to satisfy his Lordship of St Davids, that the additional clause which he has proposed may be productive of the happiest consequences to the cause of Episcopacy in this country. With regard to the progress of our main business, though it is not very pleasant to lie under imputations which are owing entirely to ignorance, yet I feel myself somewhat relieved by hearing that the opposition of a certain great man is

* It did not then occur to Bishop Skinner that Dr Moore, in ordaining Mr Stephen, required no title beyond that of domestic Chaplain to the Earl of Errol; while it is but doing justice to Mr Laing of Peterhead, as well as to Mr Stephen of Cruden, (although both are now in the silent grave,) to state that they both united themselves and flocks to the Scottish Episcopal Church, and entered with heart and hand on promoting the general union of Episcopalians in Scotland, as will be shewn in the sequel.—*Annalist.*

founded on objections which can be so very easily removed. The Scottish Bishops can all take God and a good conscience to witness, that their authority has no more connection with 'the 'Pretender,' than has the authority of the Archbishop of Canterbury, or that of the Lord Chancellor himself! And as to their desiring any temporal jurisdiction in their Ecclesiastical capacity, it is what you know they have repeatedly and solemnly disclaimed in every stage of the business now in agitation.

Bishop Abernethy Drummond having, about this period, been requested, by a gentleman belonging to the established Church of Scotland, to consecrate a burying-ground on his property; and having sent the Bishop of Carlisle, Dr Douglas, a copy of the form of Consecration which he made use of, received from his Lordship the following answer:—

LETTER XXIV.

THE BISHOP OF CARLISLE TO BISHOP ABERNETHY DRUMMOND.

"I was favoured with yours of the 14th, enclosing your very excellent form of consecrating a burying-ground.

"Were it known among us in this part of the

island, how liberally the Scottish Presbyterians think about their own Episcopalians, your Bill would meet with fewer obstructions.

"I put lately into the hands of the Archbishop of Canterbury, a letter from Dr Campbell of Aberdeen, in which he laments to me the fate of your last year's application, and bears the strongest testimony, that the granting the indulgence you have petitioned for, will, so far from giving offence, be highly agreeable to those of the establishment in Scotland. You will understand from your agents here what are the Chancellor's objections to your Bill. Endeavours, I make no doubt, will be used by the Archbishop, and others of our Bench, to rectify his misapprehensions, and I heartily wish those endeavours may be effectual."

On receiving the information contained in this letter, Dr Campbell's good offices having been purely voluntary, and therefore the more gratifying, Bishop Skinner waited on him, and, in name of the whole Bishops and Clergy of the Scottish Episcopal Church, gave the Doctor most hearty thanks for the friendly part which he had acted, in conveying to the Bishop of Carlisle such a favourable testimony in their behalf. But the testimony of friends was, at the time, of no avail. A letter from Dr Gaskin arrived, the commencement of which augured what the sequel would be.

LETTER XXV.

DR GASKIN TO BISHOP SKINNER.

" It is with most painful reluctance that I sit down to communicate to you, as from your London Committee, the contents of a letter from the Lord Advocate to Mr Park. I will transcribe the whole of it, and afterwards subjoin some observations.

Sackville Street, April 30, 1790.

" Dear Sir,

" I am to blame in having been so long in answering your letters. But I wished to see the Attorney-General, with whom I have at last met, and conversed on the subject.

" With every wish to forward the cause of your clients, if I may so term them, we both at last concurred in the inexpediency of urging the repeal this Session ; and, I am satisfied, on good grounds. It is impossible for me to go again to the Chancellor, even supposing my ideas to have been different from those I have just now stated, unless his Lordship was to send for me, and hint at a desire of being farther informed on the business.

" I beg therefore that you would communicate to Dr Gaskin, and the other gentlemen concerned in London, that they may intimate to their

friends in Scotland, the inexpediency, as well as the impossibility, of bringing their case at present under the consideration of Parliament. I am, &c.

"R. DUNDAS."

"To Mr Park."

"You will, I presume, with us, consider this as a final damper to all our hopes and expectations this Session; and I am persuaded you would counsel us to say, 'God's will be done.' One consolation, which at present we experience, is, that every step which seemed likely to promote the accomplishment of our wishes, has been industriously pursued, and nothing, I am persuaded, has been done to injure you. Another consolation is, that at this instant you stand on better ground than at any former period. Nothing has occurred which can induce you to entertain a doubt of success with the new Parliament; and very many particulars conspire, all encouraging us to renew our application next winter, with cheerful confidence that it will not be renewed in vain.

"Your church is now better known on this side the Tweed than it has been for many years past. The spiritual character of yourself, and your worthy colleagues, is most explicitly recognised by the Prelates of our Bench; and I am persuaded they are most willingly ready to lend their helping hand towards the accomplishment

of your wishes. The business, however, they all agree, must be considered as a State measure, and without the Great Officers of State, nothing can be done. Of their concurrence next Session no doubt is to be entertained; and the Lord Advocate himself assured me, that he would then be in Parliament, and would think it his duty to bring forward your Bill.

"On such considerations as these, in addition to the justice of your cause, and the firm belief that 'God is with us,' we are not in the least dispirited, although for the present we are disappointed.

"I hope no material injury from the delay will befal any part of your community, but that the same gracious Providence, which, during the period of a long and gloomy winter, has kindly watched over the shepherds and your sheepfold, will continue to you protection from without and grace from within. I need not at this time add more than that, if it please God to continue life and health to Mr Park, Mr Stevens, and myself, until the time of renewing the business come round again, we shall be most cheerfully ready to be employed in whatever way the Committee of Delegates of the Scotch Episcopal Church shall judge fit.

"I must trouble you to communicate the substance of this letter, with our respectful compliments to the rest of the Committee of Delegates;

and be assured that I am, with inviolable attachment to your cause and to yourself, yours," &c.

London, May 3. 1790.

In addition to the information and friendly suggestions conveyed in the above letter, the very next post brought Bishop Skinner a short note from Dr Gaskin, in these words :—

" This moment the enclosed reached me. It will give you some comfort, and therefore I put you to the expence of postage. Communicate its contents to your brethren.

" The Bishop of St David's has at last spoken to the Chancellor, but he found him so extremely uninformed upon the business, that he says it will take him too much time to make him understand it, to give us any reasonable hope of success this Session. The Bishop says, that the Chancellor expressed a desire to hear him further upon the matter in private, but begged he would defer the interview till the Spanish business is a little blown over.

" The Bishop designs to breakfast with the Chancellor on Saturday the 15th instant, when he will enter fully into the subject, and he thinks he shall be able so thoroughly to possess him with the merits of the cause, as to enable us to begin early in the ensuing Session. And, indeed, when I consider the ability of our advocate, and the

anxious zeal which he has displayed in the cause of Scottish Episcopacy, we have every thing to hope. The Bishop added, that he meant also, a day or two before he goes to the Chancellor, to have half an hour's conversation with Mr Park, that he may be certain he is master of the subject. He desired me likewise to say from him, by way of comfort to our friends in Scotland, that there is no doubt of their ultimate success; that their cause, and their rights as a sacred body, are better understood in England than ever; and that if the Bill is put off, it is not from a doubt of the propriety of their request, but to be imputed rather to the urgency of public affairs, which had hitherto prevented the Chancellor from giving their Bill that attention which it is necessary for him to do before it can pass into a law.

" This is most clearly my own opinion of the Scottish Episcopal Church, which I think, (and I know that you agree with me,) has already greatly emerged, even without any Bill, from that obscurity in which it has been involved, and from that oppression under which it has so long and so unjustly laboured. Were it nothing else, the countenance it has received from, and the zeal which has been displayed by, some of the most learned and distinguished Prelates of our Bench, entitle her already to hold up her head, as a very distinguished and venerable branch of the Church of Christ."

As soon as possible after receiving the above friendly communications, Bishop Skinner acquainted the other Members of the Committee with their contents. All joined in regretting this unlucky delay in the business entrusted to their management. At the same time they felt no small satisfaction in reflecting, that no part of their own conduct, or of the conduct of their highly valued friends, could be charged as the cause of this repeated disappointment. On the 18th of August this year, the Diocesan Synod of Aberdeen having met, the Bishop laid before his Clergy an account of the several steps which had been taken during the last Session of Parliament for obtaining the relief so ardently desired; when the Clergy unanimously approved of the conduct of their Delegates, and thanked the Committee for their zeal and assiduity, recommending to them at the same time to solicit the aid of well disposed Noblemen and Gentlemen, particularly the support and countenance of the Right Honourable the Earl of Kellie,* of whose

* Archibald Erskine, the seventh Earl of Kellie, who died in the 62d year of his age, anno 1797. A nobleman, of whom, in a short Memoir of his life, it is justly said, that "being himself a member of the Scottish Episcopal Church, and having long regretted the restraints which were laid upon her worship, it was chiefly owing to his unwearied exertions, that, in 1792, those restraints were removed by Act of Parliament." See "*A Short Account of Lord Kellie's Life and Opinions,*" *by Dr Gleig of Stirling.*

zeal in the cause of Scottish Episcopacy the Clergy of this Church could not but be highly sensible. The Members of the Synod also ordered their Clerk to transmit an extract of their proceedings, signed by their Dean, to the Deans of the other Dioceses of the Church, to be by them laid before their brethren of the priesthood, for their consideration and concurrence. In consequence of this resolution, the Church was unanimous in expressing the full confidence which it continued to have in the Committee of Delegates, cordially thanking them for past exertions, and requesting them to continue to use their best endeavours in forwarding the important trust to which they were appointed.

In September 1790, Mr Park paid a visit to Scotland, and having spent some days in Aberdeen, Bishop Skinner had an opportunity of conversing with him on the subject which had so long in a manner engrossed the Bishop's whole thoughts. The result was, the strongest assurance on the worthy Barrister's part, that as soon as the new Parliament should be ready to enter on business, he, and his zealous fellow-agents, would renew their applications to those who had influence with people in power, and have the Bill introduced as early in the Session as possible. While in Edinburgh, Mr Park was introduced to Principal Robertson, who gave him full power and authority to use his name, (and his name will ever be had in honour, both in the Establish-

ed Church of Scotland and out of its pale,) on every occasion where it was likely to promote the present views of his Episcopalian countrymen; "it being his decided opinion, that the Episcopalians in Scotland were well entitled to the relief they claim,—an opinion which he would, if thought to have any weight, express to such of the English Bishops as were known to him." Testimony of the same kind was also repeated to Bishop Skinner, personally, by Dr Campbell of Aberdeen, a man of no less celebrity in the Scottish Establishment than the Historian of Charles the V. The Doctor, of set purpose, called on the Bishop, and wished to know, whether there was any thing farther for him to say to the Bishop of Carlisle, which might satisfy his Lordship, and, through him, the bench of Bishops at large, that the very suspicion of the measure of Repeal of the Penal Statutes proving offensive to the Established Church of Scotland was wholly groundless.

The new Parliament met this year in the month of November, to settle the business of the Spanish convention, which, with some other national concerns, occupied their whole attention until Christmas, when they adjourned to the beginning of February 1791. As Bishop Skinner, however, drew up with his own hand, and printed, "A Narrative of the Proceedings relating to a Bill (actually) passed into a law, and entitled, 'An 'Act for granting relief to Pastors, Ministers,

'and Lay-persons of the Episcopal Communion 'in Scotland,'" the Annalist of Scottish Episcopacy having already put the reader in full possession of every objection to the measure which was started, as well as of the convincing arguments by which those objections were repelled, thinks himself in duty bound to confine his account of the future procedure of the Bill to the words of the printed Narrative, which at the time was pronounced, by all concerned, a most correct and faithful detail of every fact and circumstance interesting either to the Scottish Episcopalians or to the public at large.

1791.] "During the Christmas recess, it was suggested to our Committee, that it might be proper for them to address the English Bishops, and solicit their good offices in obtaining relief to the Episcopalians in Scotland. Letters were, therefore, immediately written to the two Archbishops, and to all the other Prelates of the Church of England, requesting the honour of their Lordships powerful interest and support to the application which was meant to be renewed, and in whatever way they should think most conducive to its success. Among the answers which came to these letters, it was particularly mentioned by Dr Douglas, the Bishop of Carlisle, that he had, some time last year, forwarded to the Archbishop of Canterbury, letters from Principal Robertson of Edinburgh, and Principal

Campbell of Aberdeen, recommending, in the most liberal terms, the cause of the Scottish Episcopalians, whose relief they had reason to think would be generally agreeable to the Church of Scotland. About the same time our friends in London informed us, that a conference had been obtained with the Lord Chancellor on the subject of our application, and a new Bill was to be framed in such terms as might be supposed to meet his Lordship's ideas. But owing to repeated delays, arising from unforeseen causes, it was again too late in the Session before this Bill could be properly introduced into Parliament; and from the accounts of their proceedings which were transmitted by the London Committee, it was abundantly evident, that nothing had been omitted on their part, which was likely to ensure a favourable issue to the business entrusted to them. Every wise and prudent measure had been industriously pursued by these faithful agents, who still promised a continuance of their services, as long as they should be necessary, or acceptable to those concerned.

" Depending on these friendly assurances, the Preses of the Scottish Committee renewed his solicitations for an early and vigorous attention to the relief of the Episcopalians in Scotland, as soon as the Parliament should meet in 1792. He also took occasion to mention to the London Committee, a proposal which had been suggested

by one of his colleagues *, of procuring from some of the Royal Boroughs petitions to Parliament in favour of a Repeal of the Penal Laws, and exhibiting such a public mark of their approbation of this measure as might shew the expediency of it in a very satisfactory light. It was also proposed that application should be made to some of the Counties for the same purpose, especially to those in which the principles and conduct of the Episcopal Clergy and their hearers were best known. The consequence was, that, in a few weeks, petitions were transmitted to both houses of Parliament from the Counties of Stirling, Forfar, Kincardine, Aberdeen, and Banff; and from the Boroughs of Forfar, Brechin, Arbroath, Montrose, Inverbervie, Aberdeen, Banff, Forres, Nairn, and Dingwall, praying that such relief might be extended to those of the Episcopal Communion in Scotland as should seem expedient to the wisdom of the British Legislature. At the same time, the Lord Provost of Edinburgh very obligingly acquainted the public, that by the authority, and in the name of the Magistrates and Council, he had earnestly entreated the city's representative, Mr Dundas, to give our Bill all the support and countenance in his power. Letters were written to the same purpose by the Freeholders of Moray, and the Magistrates and Council of the Boroughs of El-

* Bishop Macfarlane at Inverness.

gin and Inverness, to their respective representatives in Parliament. The petitions from the above mentioned Counties and Boroughs, intended for the House of Lords, were transmitted to the Earl of Kellie, one of the Sixteen Peers for Scotland, who was known to have exerted his influence for some time past in promoting the object of these applications.

" Matters being thus prepared for introducing our Bill into Parliament with some probability of success, it was intimated as the opinion of our friends in London, that one of the Scottish Committee ought to be there, to attend the progress of the Bill through both Houses; and application being made to Bishop Skinner for that purpose, he received a Delegation, signed by the other members of the Committee, empowering him to act in their names, and to take such measures as he might find expedient, and most likely to obtain the end in view. On his arrival in London, he was informed by our agents there of the steps which had been taken for bringing our Bill into Parliament, and was particularly pleased to learn that Lord Grenville had promised to support it in the House of Lords, and to settle with Mr Secretary Dundas into which of the two Houses it should be first introduced. Finding things in this train, he was chiefly employed for two or three weeks in recommending the object of the Bill to the attention of some of the most distinguished members in both Houses of Parliament.

He took an early opportunity of paying his respects to the Archbishop of Canterbury, and was happy to find his Grace very friendly to the design of the Bill. He felt the same satisfaction in conversing with some of the other Bishops, and particularly with the Bishop of St David's, who had been at uncommon pains to make himself master of the subject, and of whatever related to the situation of the Scottish Episcopal Church. For some time past, his Lordship had been concerting measures with the Earl of Kellie for bringing our business forward, and the favourable reception it met with in the House of Peers was chiefly owing to the good offices of these two noble Lords, who had been long and zealously endeavouring to set the matter in a true light, and to remove those prejudices and mistaken apprehensions, which some had entertained concerning it.

" At last, on Monday the 2d of April, the Earl of Kellie presented the several petitions from the Counties and Boroughs of Scotland above mentioned, and moved for leave to bring in a Bill agreeably to the prayer of these petitions. Two days after, the Bill was read a first time, without any appearance of opposition on the part of the Chancellor, who only observed, that some alterations would be necessary. It was also ordered to be printed, and laid on the table at the meeting of the House after the Easter holidays, when the Lords would be summoned, and a day named

for the second reading. During the recess, however, Bishop Skinner learned, that the Lord Chancellor had been mentioning such difficulties about the Bill as were not likely to be easily removed, and the first day on which the House of Lords met, a conversation was held on the subject, in the course of which the Chancellor went over all his former ground of opposition, and particularly insisted, that, without a clause requiring the registration of orders, all sorts of people, even such as the Blacksmith of Gretna Green, might assume the character of Episcopal Ministers, and in that character, if once tolerated, might celebrate marriages, and do other irregular acts. To this the Bishop of St David's replied, that the Scottish Episcopal Clergy would very gladly register their orders, if the law would permit them; but the same act which required it, likewise declared it to be null and void; by which means these Clergy were precluded from the very possibility of qualifying themselves in a legal manner, and so laid under a species of persecution, to which the mildness of the British Government had never exposed any other class of its subjects. The Chancellor seemed also inclined to say something disagreeable about what he called the connections of our Clergy with the Pretender, and had his doubts whether the Established Church of Scotland approved of our being put on an equal footing with the other Scottish Dissenters.

On the first of these points the Bishop of St David's desired Bishop Skinner to state in writing the fact as it really stood, with regard to some consecrations which had taken place in our Church, soon after the death of the deprived Bishop of Edinburgh. And to remove all doubts about the other matter, he thought the best way would be, to apply for a repetition of the former assurances given by Principals Robertson and Campbell. Such application was no sooner made, than these assurances were renewed in the most friendly manner, with the addition of a letter to the Bishop of Salisbury from Dr Gerard of Old Aberdeen, bearing the same liberal testimony to the good wishes of the Established Church in our favour.

"As to the other objection arising from the supposition that the successors of the deprived Bishops not only held a correspondence with the exiled family, but even acknowledged a dependence on it in the exercise of their spiritual authority, and were invested with the Episcopal character in consequence of a recommendation from the Pretender,—our delegate found no difficulty in asserting that this was true only with respect to a very few of our Bishops at a very distant period, and that it could not be justly charged against the present Bishops, who never had any connection with, or dependence on the exiled family, either in obtaining or exercising their spiritual

functions *. The authority with which they are invested is not derived from any source that can in the least affect the safety of the State, or the security of the Government under which they live; and they can so far comply with the oath of Supremacy as to " testify and declare, that no foreign Prince, Prelate, State, or Potentate, hath, or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this Realm."

" To this declaration our delegate added, on the part of our Bishops, a solemn disavowal of any pretensions to legal or temporal jurisdiction: The authority of our Clergy, he affirmed to be entirely of a spiritual nature, such as is necessary to the preaching of God's word, and the administration of his sacraments, and which can never in-

* On the death of the Bishop of Edinburgh, who survived the other ejected Prelates till the year 1720, it was proposed by a few of the Episcopal Clergy, that the same dependence should be acknowledged, and the same respect and submission paid to the exiled family, in matters of Ecclesiastical concern, which had been customary in the times of legal establishment. And on this plan a few promotions soon after took place, in consequence of recommendations from the exiled Prince. But it quickly appeared, that this scheme did not meet with the approbation of the Clergy in general, who considered it not only as dangerous, but in every respect improper; and in a few years afterwards, all attempts to revive it were for the future prohibited by certain regulations, which have ever since been regarded as the standard of discipline in the Scottish Episcopal Church.

terfere with the civil rights of the establishment. "All," said he, "which we presume to request of the British Legislature, is a share of that toleration, which others so freely enjoy, and the liberty of worshipping God, in conformity with the religious principles of that Church to which we belong; principles than which, corresponding as they do with those of the Church of England, none can be more favourable to his Majesty's Government, or to the peace and happiness of society."

This was the view in which Bishop Skinner endeavoured to represent the principles of our Church; and he had the satisfaction to find that they were seen in this just and proper light by many distinguished characters in the Church of England. The Bishop of St. Davids was so well convinced of the propriety of granting us complete toleration, that he assured Lord Kellie, if it was judged advisable to push the second reading of our Bill at all events, he would come prepared to speak in its favour, and to combat all the arguments which could possibly be urged against it. With regard to the clause which was proposed, requiring the registration of our Clergy's orders, the Earl of Guildford observed, that, upon the general principle of toleration, there did not seem to be any necessity for inquiring into the nature of our orders, more than those of other dissenters; since it was of no consequence to the state what these orders were, or

whence derived, if our religion was friendly to Government, and such as deserved to be tolerated. The Lords Kinnoul and Stormont were both of the same opinion, and saw no necessity for requiring the registration of our Clergy's orders, or that they should accept of such orders as could legally be registered. This appeared to them the more unreasonable, as no English or Irish Bishop could ordain a man, without what is called a title, and no such title could be obtained from Scotland. But to remove all objections arising from the illegal nature of a Scottish Episcopacy, it was thought that our Clergy might be described as "dissenters from the Established Church of Scotland, who style themselves Episcopal Clergy;" and under that description it was presumed that no good reason could be assigned for denying us the same toleration which was enjoyed by all other Protestant dissenters in Scotland.

Confiding, therefore, in the reasonableness of our requests, and anxiously desirous that our cause might obtain a fair hearing, Lord Kellie moved the second reading of our Bill to be on Wednesday, the second of May, and that the Lords might be summoned for that purpose. A considerable number of the Peers attended the house that day, and some had intended to vote by proxy in support of the Bill. The Archbishops of Canterbury and York were both present, as were also the Bishops of London, Durham,

Salisbury, St. Davids, Oxford, Bangor, and Carlisle. The Earl of Elgin moved the second reading of the Bill, and, in a short but very sensible speech, stated the principle of it to the House, and the merits of those whom it was intended to relieve. His Lordship observed, that by the 10th of Queen Anne, the Pastors and Ministers of the Episcopal Communion in Scotland were made liable to very severe penalties, on proof of having omitted to pray for the Queen, and for other instances of non-conformity. Additional penalties were imposed by the 5th of George I. and the 19th and 21st of George II., the design of all which was to check the disaffection which was known to prevail at that time among the Episcopalians in Scotland. But this design, he was happy to say, was now sufficiently accomplished. At present, and indeed for several years past, his Lordship said, the Episcopalians in Scotland had given proofs of their being as zealously attached to the Sovereign on the Throne, and his family, and as firm in their allegiance, as any other class of his Majesty's subjects; and therefore he could not but hope that their Lordships would consider them as justly entitled to the relief which the present Bill provided, and which he would not have moved for, if he had not thought it a matter both of justice and expediency.

The Lord Chancellor then left the Woolsack, and began with declaring, that he would not object to the principle of this Bill, but he wished

and thought it his duty to make some observations on it. He then proceeded to take an extensive view of the subject, and entered into a variety of reasoning on the nature of a church establishment, and the general principles of toleration; from which he inferred, that no Sect ought to be tolerated but those whose principles were found to be such as deserved, and might safely be indulged with toleration. Those, he said, who imagined that any church could become the established church of a country, merely by the truth of its doctrines, or the force of its arguments, were mistaken, and contradicted by all history, and all experience. Let the doctrines be ever so pure, and the arguments ever so irrefragable, they could not make her the established church, unless she was politically recognised as such, and supported by the government of the country. This support consisted chiefly in providing plentiful and competent incomes for her pastors; and the distinction he now alluded to was clearly visible in the case of Scotland, and England, in each of which countries the Established Church was different from the other, Presbytery being that supported in Scotland, and Episcopacy in England. In stating the nature of an establishment, he endeavoured to shew, that it was absolutely necessary to the preservation of the Christian religion; and though he did not pretend to be deeply versed in ecclesiastical history, he was impressed with a notion, that,

before the time of Constantine, it was not the practice of the Church to pray for kings, which he supposed was the model that had been proposed for the imitation of the Scottish Episcopalians. But they should have remembered, that ever since the days of Constantine, such prayers had been deemed an essential part of public worship, and prescribed as such in all countries professing the Christian religion. Having stated this, his Lordship proceeded to take notice of the statutes which enacted penalties against the Episcopalians in Scotland, mentioning the 10th of Queen Anne, and the 19th and 21st of George II. He said he was far from defending the severities of those statutes. Let the political reasons have been what they might, he thought the penalties much sharper than even the circumstances of those times could justify; and, therefore he could feel no disinclination whatever in granting the relief that was necessary, provided it was given under proper regulations; for he was far from wishing to harass any Sect of Christians on account of their religion, much less those who professed to be of the Episcopal persuasion, since he himself was rather an Episcopalian. His Lordship then discussed what he took to have been the meaning of the Legislature in respect to the ordination of Episcopalian Pastors in Scotland. He again referred to Queen Anne's act of toleration, quoting with some emphasis the words, 'Pastors ordained by a Protestant Bishop,'

from which he inferred, that to have been regularly ordained by some Protestant Bishop, (who, in his opinion, could be no other than an English or an Irish Bishop) and to have their ordination registered in the public registers, was meant to be understood as essential in point of form, and indispensable in substance. He dwelt for some time on this head, and contended for the necessity of a due attention to this part of the statute, as a test that these Pastors embraced and taught doctrines consonant to the principles of Christianity, and doctrines fit to be tolerated. In the course of his speech he recapitulated the conditions under which, by the existing statutes, the Episcopalians of Scotland were tolerated at present, and argued much on the necessity of their Pastors being able to establish the validity of their ordination; instancing the two solemnities of Baptism and Marriage as solemnities which they could not perform unless they were legally ordained. After repeating his favourable inclinations towards the Episcopalians of Scotland, professing himself to speak as an humble member of the Established Church of this country, and consequently as an individual who wished to treat those persons who were the objects of this Bill, with that degree of respect and decency which became men in every situation; and after considering and arguing upon the whole of their case, his Lordship closed his speech with remarking, that as their principles of religion were not

sufficiently known, or at least no public evidence was given what they were, or how far they deserved that indulgence which was intended by this Bill, he did not think it would be prudent to grant it on such a broad, unlimited footing, as it might open a door to many similar applications, and create much unnecessary trouble to the Legislature.

Lord Stormont then rose, and began with assuring their Lordships, that as there was no question before them, he was conscious it would ill become him to detain the House long. Whatever fell from the mouth of the noble and learned Lord, he said, had so much weight on the minds of noble Lords in that House, and with so much justice, that he begged to speak a few words in reply to some parts of the speech of the noble and learned Lord, and also shortly and simply to explain the principle on which he thought it his duty to support this Bill. His Lordship then proceeded to detail the grounds on which the penalties had been imposed that the present Bill went to repeal. When the statute of Queen Anne passed, their Lordships, he said, would recollect that the circumstances of the times were peculiar. Those of the Episcopal Communion in Scotland were then known to be disaffected to the Government of the country from motives of conscience, not thinking themselves at liberty to withdraw their allegiance from the heir of the abdicated sovereign. On those persons, there-

fore, and on them only, it was that the statute was intended to attach. The case, however, at present was totally different. There now existed no such description of persons as those who were the objects of that act. The Scottish Episcopalians of the present day were well affected to the Government of their country, and prayed for his Majesty and the Royal Family, as formally, and as sincerely as those in England did. With respect to what the noble and learned Lord had said concerning toleration, Lord Stormont declared, he did not think it necessary to discuss that point, or to state his opinion on the subject. The noble and learned Lord, he observed, had said, that toleration ought to be extended to those persons only who were known to profess some principles of religion consonant to the doctrines of Christianity. It was, however, his Lordship remarked, a circumstance rather strong in favour of the objects of the present Bill, that the members of the Established Church of Scotland wished them to be relieved from the penalties in question, which, although certainly sharper than necessary under the present circumstances of the times, were perhaps justifiable at that period of our history when they were first imposed. In Scotland, his Lordship said, he should no doubt be deemed a dissenter; yet he could not but feel some degree of national pride on observing the liberal sentiments which the Established Church of Scotland had manifested on this occasion.

With regard to what the noble and learned Lord had said respecting the necessity of every Episcopalian Pastor being able to prove that he had been regularly ordained by a Protestant Bishop of England or Ireland, Lord Stormont said, he must beg leave to differ entirely from his Lordship. If their Lordships would but attend for a moment, they would see that in many cases it was in its nature utterly impossible. If Episcopalian Pastors were men of conscience, as he hoped they were, they could not submit to receive a second ordination. And if they did, he would only ask how the case would stand in the eyes of their congregations. Their hearers might justly tell them, "You have passed upon us these twenty or thirty years, for what you are not. You have preached to us, and we have listened to you; but we now at last find, that before this time you never were duly qualified." Besides, if these Episcopalian Pastors were to apply to a Bishop of England or Ireland, where would they get a title? If an Episcopalian candidate for orders were to say, "My friends in Scotland will procure a meeting house for me, and provide for my support,"—would any of the learned Prelates opposite to me, said Lord Stormont, pointing to the Bench, deem that a competent title? Most certainly not.

With regard to what the noble and learned Lord had said respecting marriage, it was well known, that in Scotland marriage was considered

merely as a civil contract, as appeared from the frequent reports of what was transacted at Gretna Green, a place where he had some concern; and if a Counsel were at their Lordships bar, and attempted to bring a witness to prove that marriage was any thing else than what he had now stated it, he was persuaded the noble and learned Lord on the Woolsack, would immediately think it his duty to stop him. The validity of an Episcopalian Pastor's ordination, his Lordship contended, was totally out of the question. In considering the principle of the present Bill, the House had nothing to do with it; and if he held in his hand the book written by Father Courayer, some few pages of which he had once read, he declared he would not resort to the volume for a single argument in support of the doctrine he was then maintaining. The sole, and, as he had before stated it, the simple point on which rested the claim of the Episcopalians of Scotland to the relief which the Bill would give, was, that when the penalties complained of were imposed, they were clearly meant to attach on persons who were disaffected to the existing government of the country, and to the Prince upon the throne, whereas the present Episcopalians, both Pastors and Laymen, were persons of a totally different description. There was no occasion, his Lordship said, for him to go back to the reign of Constantine to prove what Episcopacy was; and therefore, after apologizing to their Lordships for having detained them so

long, he would conclude with declaring that it appeared to him an irrefragable argument in favour of the present Bill, that the Episcopalians of Scotland had exactly and precisely the same claims on the indulgence of the Legislature, as those of the dissenters in this part of the kingdom from the Established Church of England.

Lord Stormont was followed by the Bishop of St Davids, of whose speech on this occasion, a friend who was in the house has favoured us with the following correct statement.

" My Lords,

" I am happy to perceive, that in the sentiments which I have to deliver to your Lordships upon the present subject of discussion, I shall not have the misfortune to differ very widely, in any thing that essentially regards the principle of the Bill, from the noble and learned Lord upon the Woolsack. My Lords, a wide difference from him I should call a misfortune, because it would necessarily produce in me a degree of mistrust of my own judgment, which would considerably abate the satisfaction which otherwise I might feel in following what still might be the firm and full conviction of my own mind. Nevertheless, my Lords, in any question like this, in which the interest of religion, the public weal, and the credit of the Legislature, might be concerned, a question of justice and mercy towards a suffering part of the family of Christ, it would

ill become me to be concluded in the vote that I should give, upon any authority but that of my own conviction; and it might not less misbecome me to oppose a high authority by a silent vote, without stating to your Lordships the grounds on which my contrary conviction stood. My Lords, the principle of this bill has been so clearly stated by the noble Earl *, who moved the second reading, and so well illustrated by the noble Viscount †, who spoke last, that it is unnecessary to dwell upon it. The object of the Bill is to relieve certain dissenters from the Established Church of Scotland, well affected to his present Majesty and the Protestant succession, from the penalties of disaffection imposed by former laws. My Lords, the hardship under which they labour consists not in the severity of these penalties. Disaffection in former times, was generally among persons of their religious persuasion, though not necessarily connected with their religion. And of the measures of severity that might be necessary for those times, the Legislatures of those times were the judges. But, my Lords, the hardship is, that the present generation being converted from the disaffection of their ancestors, and retaining only their religious principles, cannot, by any thing they can do, by any security that they can give for their good conduct and submission to Government, secure themselves against the penalties of disaf-

* Lord Elgin. † Lord Stormont.

fection. As cordially attached as any of us to the existing Government, praying in their religious assemblies for his Majesty King George and the Royal Family by name, in the terms in which we of the Church of England in our own Liturgy pray for them, and taking the oaths that we all take, still they are liable, Clergy and Laity, to all the penalties of the 19th of George II.

" My Lords, the good policy of this Bill of Relief is not at all connected with any question about the antiquity of the practice of praying for Sovereigns. From what fell from the noble and learned Lord, I think there must be a mistake upon that point. His Lordship must have received some misinformation. My Lords, I cannot believe that these Episcopalians ever alleged the example of the ages before Constantine in justification of their omission, in former times, of praying for the King by name. Prayers for Sovereigns is one of the very oldest parts of Christian worship. These Episcopalians must very well know, that the precept of praying for Kings, and all that are in authority, is 300 years older than Constantine, and that it was the constant practice of the earliest Christians to pray even for the Princes that persecuted them. My Lords, their omission of praying for the King by name, was owing to their notions about indefeasible hereditary right, which would not suffer them to renounce the family to which their allegiance had once been sworn, nor to adopt the principles of

the Revolution. The omission was not defended by any pretended example of antiquity. It stood upon no better ground than that of gross and avowed disaffection. But, my Lords, the example of the ages before Constantine must have been alleged to a very different purpose. It has been alleged by these Episcopalians to justify their claims to an Episcopacy, and to explain what sort of Episcopacy that is, which they claim. My Lords, it is not my wish to lead the House into the perplexities of that theological discussion. I shall comprise what I find necessary to say upon it in very few words.

"My Lords, these Episcopalians take a distinction, and it is a just distinction, between a purely spiritual, and a political Episcopacy. A political Episcopacy belongs to an established Church, and has no existence out of an establishment. This sort of Episcopacy was necessarily unknown in the world, before the time of Constantine. But in all the preceding ages there was a pure spiritual Episcopacy, an order of men set apart to inspect and manage the spiritual affairs of the Church, as a society in itself totally unconnected with civil government. Now, my Lords, these Scottish Episcopalians think, that when their Church was cast off by the State at the Revolution, their Church in this discarded divided state reverted to that which had been the condition of every Church in Christendom before the establishment of Christianity in the Roman Em-

pire by Constantine the Great; that, losing all their political capacity, they retained, however, the authority of the pure spiritual Episcopacy within the Church itself; and that is the sort of Episcopacy to which they now pretend. I, my Lords, as a Churchman, have some respect for that pretension, but I have no wish to lead the House into a discussion about it. The merits of the Bill rest not on the validity of that Episcopacy in any sense. In what sense the Bishops of this Church of Scottish Episcopalians may be Bishops, whether they are Bishops in any sense, is not the question. What the validity of their ordinations may be, is not the question. The single question is, Are these Scottish Episcopalians good subjects; and do they hold religious principles, in the emphatic language of the noble and learned Lord on the Woolsack, "Fit to be tolerated?" That is to say, are they good subjects, and do they agree with us in the fundamentals of Christianity? For these are the religious principles "fit to be tolerated." If they can satisfy us upon these points, the Legislature is not at all concerned in the question of the spiritual validity of their orders. My Lords, consider only how we deal with Protestant dissenters here in England. For all that I would wish for our Scottish brethren is, that they, as dissenters from the Established Church of Scotland, should be put upon the same footing with the Protestant dissenters from the Church of England. My Lords,

by the Toleration Act of the 1st of William and Mary, a Pastor of a Congregation of Protestant dissenters must enter the place and situation of his Meeting-house; he must give in his own name and place of abode; he must take the oaths to Government, and he must shew that he agrees with us in the fundamentals of the Christian religion; and by the terms of that statute, which is the narrowest of all the present schemes of toleration, he must however testify his agreement with us in the general principles of Protestantism. This he does by subscribing a great many of the 39 Articles. My Lords, when the dissenting Minister has complied with these conditions, he is never asked, no one has authority to ask him, Sir, how comes it that you call yourself a Clergyman? What are your orders? By whom were you ordained? By what ritual? He has given the security which all good subjects give for his loyalty to Government; he professes religious principles, "fit to be tolerated;" that's enough. He is admitted without farther enquiry to all the benefits of toleration. Now, my Lords, here are a set of dissenters from the Established Church of Scotland, good subjects, and holding religious principles very "fit to be tolerated:" For the cause of their dissent from the Established Church of Scotland is their very near agreement with the Established Church of England; and they approach your Lordships with this modest request, that they may not be more hardly dealt

with, than Protestants of various denominations differing more widely from both establishments. My Lords, one thing that fell from the noble and learned Lord on the Woolsack struck upon my mind very forcibly, as deserving, I mean, a serious consideration. His Lordship gave it as his opinion, that it would be for the credit of Episcopacy in Scotland, that their Congregations should be supplied with Ministers (according to the intention of the 19th of the late King,) ordained by Bishops of the English or Irish Church. The noble and learned Lord, if I took his argument aright, supposed that the statute passed in favour of the Scottish Episcopalians in the 10th of Queen Anne would bear him out in that opinion. That statute made it "free and lawful for all those of the Episcopal Communion in that part of Great Britain called Scotland, to meet and assemble for the exercise of divine worship, to be performed after their own manner, by Pastors ordained by a Protestant Bishop." The noble and learned Lord conceives that under the latitude of this expression, a "Protestant Bishop," the statute meant indeed to tolerate the ejected Bishops, and the Clergy immediately ordained by them, but not to extend the toleration to the succession. My Lords, I must take the liberty to differ from the noble and learned Lord upon the construction of this statute of Queen Anne. I think it was the intention of the statute to extend its toleration be-

yond the ejected Bishops themselves to the whole succession. For I find, my Lords, that of the thirteen Bishops of Scotland ejected at the Revolution, (the dioceses were in all fourteen, but it happened that one see was vacant when the Revolution took place, thirteen Bishops therefore were ejected; now of these thirteen) seven certainly, probably eight, were dead before the 10th of Queen Anne, and a ninth was out of the kingdom, for he fled with the abdicated king. At the time, therefore, when this act was passed, no more than four of the ejected Bishops were alive, and within the kingdom, and four new consecrations had taken place, two in the 4th of Queen Anne, and two more in the 8th. At the time, therefore, when this act was passed, the Scottish Episcpacy consisted of an equal number of the original Bishops and the succession, four of each; and if it was the intention of the act, as the noble and learned Lord has argued, to confine the toleration to the ejected Bishops, and exclude the succession, I can only say, my Lords, that the framers of that statute did their business not quite so well as business of that sort was used to be done in those times.

"My Lords, with respect to the interests of Episcopacy in Scotland, my opinion is unfortunately the very reverse of that of the noble and learned Lord. The credit of Episcopacy will never be advanced by the scheme of supplying the Episcopalian Congregations in Scotland with

pastors of our ordination; and for this reason, my Lords, that it would be an imperfect crippled Episcopacy that would be thus upheld in Scotland. When a Clergyman ordained by one of us settles as a Pastor of a Congregation in Scotland, he is out of the reach of our authority. We have no authority there; we can have no authority there; the Legislature can give us no authority there. The attempt to introduce any thing of an authorised political Episcopacy in Scotland would be a direct infringement of the Union. My Lords, as to the notion that Clergymen should be originally ordained by us to the Ministry in Scotland, I agree with the noble Viscount, that the thing would be contrary to all rule and order. No Bishop, who knows what he does, ordains without a title, and a title must be a nomination to some thing certain in the diocese of the Bishop that ordains. My Lords, an appointment to an Episcopal Congregation in Scotland is no more a title to me, or to any Bishop of the English Bench, or any Bishop of the Irish Bench, than an appointment to a Church in Mesopotamia.

"My Lords, with respect to Marriages, I agree with the noble and learned Lord on the Woolsack, that if this Bill should pass, the Episcopalians will be authorised to marry in their meeting-houses by the 10th of Queen Anne. But, my Lords, I see no inconvenience that can arise from this. It will open no door to clandestine marriages. For, though they will be authorised to

marry, they will not be authorised to marry otherwise than in conformity to the regulations of the 10th of Queen Anne; that is to say, they can marry those only whose banns have been regularly published, not only in the meeting-houses where the marriage is to be solemnized, but in the kirks of the parishes where the parties are resident. But, my Lords, I go farther; I say that this Bill will give them no authority with respect to marriages, but what they do already enjoy and exercise. My Lords, the fact is, that these Episcopalians do now solemnize marriages every day. They solemnize marriages legally. They solemnize marriages under the express covert and sanction of the persecuting statutes. And these marriages so solemnized by them,—my Lords, in what I am going to assert, I stand in the judgment of noble Lords, to whom the laws of Scotland are more accurately known than they may be supposed to be to me:—But, my Lords, I say these marriages solemnized by these Episcopalians, are good and valid by the laws of Scotland.

[Here the Scottish Lords all gave a nod of assent.]

"And, my Lords, the ground of my assertion is this. Our marriage act extends not to Scotland. Therefore, by the law and usage of Scotland, it is not necessary that any should be present at a wedding except the parties themselves (that's two) the man who is to act as father, and give the

bride away, (that's three,) and the clergyman, or pretended clergyman, who is to perform the ceremony, (that's four.) Now, my Lords, by the express permission of the 19th of the late King, which I call the persecuting statute, four persons may assemble for the celebration of any religious rites, for the meeting is not illegal unless five be present, over and above the members of the family, if the place of assembly be a house inhabited by a family, or five, if the place of assembly be a house not inhabited by a family. My Lords, these are my notions upon the points that have been agitated. I shall not go into points that have not been brought forward in objection, though I am prepared to meet any other objections that might be moved; but I am sensible that I have already taken up too much of your Lordships' time, and I fear rather irregularly, when in fact no express question is before the House. I am aware that the Bill must receive amendments in the Committee, and perhaps additions, but the principle of the Bill has my entire approbation."

The Earl of Kinnoul (Lord Hay) made a short speech in favour of the Bill, and delivered his sentiments with much emphasis and energy. He described the members of the Scottish Episcopal Church as a decent, quiet, respectable body of people, who, in the most trying times, had always behaved in a very becoming and exemplary manner, and were therefore well entitled to every

indulgence which the Legislature could shew them. Whatever amendments might be proposed, he could see no good ground for any objection to the principle of the present Bill, and declared himself to be thoroughly convinced that a marked distinction of Legislative liberality ought ever to attach to the Established Church of either part of the kingdom.

As soon as Lord Kinnoul sat down, the question was put and carried without a division, that the Bill should be read a second time, and go into a Committee of the whole House on Wednesday next. In the mean time, it was intimated to Bishop Skinner by the Bishop of St Davids, and the Earls of Kellie, Elgin, and Fife, who had all taken a very active part in forwarding the Bill, that the only thing which the Lord Chancellor now insisted on, was the necessity of requiring from our Clergy some public declaration of their religious principles, by which it might be known that they came as near as was said to those of the Church of England. With this view, he thought that subscription to the Thirty-nine Articles ought to be required, as the best and only means of shewing, in a legal manner, what our religious principles were, and that our Church was really such a society as deserved to be tolerated. On this head, the Bishop of St Davids observed, that he saw the justice and propriety of the Lord Chancellor's remarks, since, excepting what was implied in calling ourselves Epis-

copal, which any Sect might do, we seemed to be, at least in the eye of the law, a non-descript body, and as such, on the Chancellor's principles, not entitled to the full benefit of toleration. He therefore thought, if our clergy could do it, it would be right in them to comply with this requisition; and on the supposition of such compliance, he had no doubt but our business would go on smoothly, and without any farther opposition.

To all this, the substance of Bishop Skinner's reply was, that he believed the Scotch Episcopal Clergy, or at least a great majority of them, had no objection to the general doctrine of the Thirty-nine Articles, although they might not altogether approve of some particular expressions made use of in them; and that the most disagreeable part of the clause requiring subscription would be, the obliging Scottish Clergy to subscribe them as the "Articles of the Church of England," since the Scottish Episcopal Church was no part of the Church of England, and could not, either in strictness of principle, or propriety of language, be included in it. On this head he received for answer, that it was only the general doctrine of the several articles to which the subscription was required even in England; that many expressions in them might no doubt be altered for the better, but as those concerned would not agree about these alterations, perhaps it was as well to let the words remain as they are; that

there could be no hardship or impropriety in our Clergy subscribing them as "Articles of the Church of England," after they had professed that their principles were the same as hers in all the fundamental doctrines of religion, and that they wished to be considered as in communion with her, for subscription was doing that only in a more solemn and legal manner. On these grounds it was argued, that the clause requiring subscription was not only just and reasonable in itself, but might be attended with consequences very advantageous to the Scottish Episcopal Church, as it would serve to distinguish the members of that Church from the many upstart sects of dissenters, whose principles are conformable to no known standard. In this view it seemed to meet the approbation of our London Committee, and of all those friends to our cause on whose good offices the success of our Bill depended.

Another clause, which now came to be taken into serious consideration, was that whereby the Scottish Episcopal Clergy "were to be restricted from taking any benefice, curacy, or other spiritual promotion, within that part of Great Britain called England, the dominion of Wales, or town of Berwick upon Tweed." A restriction which was considered as absolutely necessary for preserving to her own Clergy the civil rights and revenues of the Church of England; and was so far from implying any doubt of the spiritual validity of the orders conferred in the Scottish Epis-

copal Church, that the necessity of the clause arose wholly from the belief and acknowledgment of that validity. So reasoned the advocates for this restriction. "If," said they, "the Bishops of England were not well convinced of the regard which is due to Episcopal Ordination, there would be no occasion for providing against the inconvenience that might ensue from a number of Clergy so ordained in Scotland, applying for institution in the Church of England. A similar inconvenience was foreseen when the act passed to empower the Archbishops of Canterbury or York to consecrate Bishops for North America; and therefore a provision was made in that act, that no Bishops so consecrated, nor any Priests or Deacons ordained by them, or their successors, should be thereby enabled to exercise their respective offices within his Majesty's dominions."

The purpose of the restricting clause being thus defined, it was prepared accordingly, as well as the clause requiring subscription to the Thirty-nine Articles. But when the Committee met, as ordered, on Wednesday the 9th of May, they got no farther through the Bill, than to the end of the clause respecting the Laity, which Lord Grenville was of opinion ought to be altered, and said he would have a proper amendment prepared before the next meeting of the Committee, which was therefore adjourned to Tuesday the 15th of May.

On that day, as soon as the Committee met,

Lord Grenville went over the heads of the Bill, explaining, as he proceeded, the reasons of the alterations which had been made in it; and when he came to the restricting clause above mentioned, the Earl of Radnor objected to it, and said "he saw no good reason for refusing that to Clergy ordained by a Protestant Bishop, which was granted to Popish Priests." The Bishop of St. David's replied to this objection, and pointed out the distinction between a spiritual and legal Episcopacy, and the reasons why such Popish Priests as had been ordained by Bishops legally established in foreign countries, were admitted, on renouncing the errors of Popery, to institution in England. An addition was also proposed to the restricting clause, whereby it is provided, "that no Episcopal Pastor or Minister in Scotland, who has not been ordained by some Bishop of the Church of England, or of Ireland, shall be capable of officiating in any Church or Chapel in England, where the Liturgy of the Established Church is used:" which addition was said to be intended merely to prevent an evasion of the former part of the clause, by persons pretending only to officiate occasionally, when they were really employed as Curates, and perhaps paid for acting in that capacity. No part of the clause was supposed to operate to the prejudice of the Scottish Episcopacy, in regard to its purely spiritual effects; and our Clergy's subscribing the Thirty-nine Articles would be looked upon as a public testimony of the mutual

communion which subsisted between the two Churches.

Next day the Bill was reported, and ordered to be printed with the amendments: and after being read a third time, and ordered to be carried to the House of Commons, it was received there on Friday the 25th of May, read a first time, and ordered to be printed. But when the day came for the second reading, the Speaker said, "he thought it his duty to state to the House, that the Bill containing certain money clauses, which made it inconsistent with the privileges of that House to receive it from the Lords, he was under the necessity of moving that it should be thrown out; at the same time observing, that another might be immediately moved for, on behalf of the parties concerned."

This was done accordingly by the Right Honourable Henry Dundas; on which Mr Charles Fox got up, and said, "he did not rise to make any opposition to the design of this measure, but merely to take notice of the partiality of it, and how ready the present administration was to grant that relief to a peculiar description of dissenters in Scotland, which had been denied to those in England, whose cause he had lately been pleading;"—alluding to a motion which he had made a few days before, in favour of the Unitarian dissenters. In reply to this, Mr Dundas observed, "that the Bill which he now moved for, as well as one of a similar tendency which he had

brought forward three years ago, was intended to relieve a class of dissenters who laboured under grievances not known to those whom the Right Honourable Gentleman had alluded to in England; as the latter might have any sort of Ministers they thought proper, whereas the former were subjected to heavy penalties because their Pastors could not obtain a license from an English or Irish Bishop." Mr Fox only answered, "that the same objection which had been made to his motion, as brought forward at an improper time, he thought might with equal justice be applied to that of the Right Honourable Secretary." However, the motion was immediately agreed to; and Mr Dundas and Sir James St Clair Erskine were ordered to prepare and bring in the Bill. On Friday the 1st of June it was read a first and second time in the House of Commons. Next day it was committed and reported; and on the Tuesday after was read a third time, passed, and carried to the House of Lords, where it went through the several readings again in the usual manner, no alteration having been made in it, and received the royal assent on Friday the 15th of June, being the last day of the Session.

The preamble to this Act runs in these terms: "Whereas, by several Acts of Parliament now in force, disabilities, forfeitures, and penalties have been imposed in certain cases upon persons frequenting, resorting to, or officiating in, certain

Episcopal Chapels and Meeting-houses in Scotland:

"And whereas there is sufficient reason to believe, that the Pastors, Ministers, and Laity of the Episcopal Communion in Scotland, are now well attached to his Majesty's person, family, and government:

"And whereas it is just and reasonable that such of them as are willing in a proper manner to manifest such attachment, should receive relief with respect to certain disabilities, forfeitures, and penalties, in the said acts mentioned: May it therefore please your Majesty, that it may be enacted, and be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that so much of an Act passed in the 10th year of the reign of her late Majesty Queen Anne, entitled, an Act to prevent the disturbing those of the Episcopal Communion, &c. and also so much of an Act passed in the 5th year of the reign of his late Majesty King George the First, entitled, an Act for making more effectual the laws, &c. and also so much of an Act passed in the 19th year of the reign of his late Majesty King George the Second, entitled, an Act more effectually to prohibit and prevent, &c. and also so much of an Act passed in the 21st year of the reign of his late Majesty King George the Second, entitled, an Act to

amend, and enforce, &c. as relate to the imposing any penalties, forfeitures, or disabilities on any person or persons, for, or on account of, his or their frequenting or resorting to any Episcopal Chapel or Meeting house in Scotland, or any person or persons, for, or on account of his or their officiating at any such Chapel or Meeting-house, shall be, and the same are hereby repealed."

The Act then provides and enacts, that every such Pastor or Minister shall take and subscribe the Oaths in the usual manner, and shall also, at the same time and place, subscribe a declaration of his assent to the Thirty-nine Articles of the Church of England, and produce certificates from the proper officer, of his having so qualified himself, to the Clerk of the shire, stewartry or borough, where his Meeting-house is situated, that he may make proper entries of the same, and also deliver two attested copies of such certificates, one to be fixed on the outside of the Meeting-house where the said Pastor or Minister officiates, and the other in some conspicuous place within such meeting-house; and every such Pastor or Minister offending in any of the premises, shall, for the first offence, being lawfully convicted thereof, forfeit the sum of twenty pounds Sterling, and for the second offence shall be declared incapable of officiating during the space of three years.

It also provides and enacts, that every such Pastor or Minister shall, as often as he shall officiate in any Episcopal Chapel or Meeting-house,

at some time during the exercise of divine service, pray for the King's most Excellent Majesty by name, his heirs and successors, and for all the Royal Family, as directed in the Liturgy of the Church of England; and every such person neglecting so to do, shall on lawful conviction thereof, for the first offence, forfeit the sum of twenty pounds Sterling, and for the second offence shall be declared incapable of officiating during the space of three years; and any such Pastor or Minister offending in any of the premises before mentioned, shall be incapable of voting in any election of a member of Parliament, or of a Magistrate or Counsellor for boroughs, or of a Deacon of Crafts within burgh, or of a Collector or Clerk of the Land-Tax or Supply; and every assembly of persons for religious worship, in any such Episcopal Chapel or Meeting-house, shall be held with doors not locked, barred, bolted, or otherwise fastened, during such assembly. It further provides and enacts, that no such Pastor, or Minister of any order, shall be capable of taking any Benefice, Curacy, or Spiritual Promotion, within that part of Great Britain called England, the dominion of Wales, or town of Berwick upon Tweed, or of officiating in any Church or Chapel within the same, where the Liturgy of the Church of England, as now by law established, is used, unless he shall have been lawfully ordained by some Bishop of the Church of England or of Ireland.

The act having thus provided and enacted all that is necessary to manifest the loyalty of the Scottish Episcopal Clergy, and to prevent their encroaching on the civil rights and revenue of the Church of England, proceeds next to declare what is necessary to be observed and attended to by the Laity of the Episcopal Communion in Scotland. It therefore provides and enacts, that if any person at any time after six months, to be reckoned from and after the first day of July 1792, shall be present twice in the same year at divine service in any Episcopal Chapel or Meeting-house in Scotland, whereof the Pastor or Minister shall not pray in express words for his Majesty by name, his heirs and successors, and for all the Royal Family, in the manner before directed, every person so present shall, on lawful conviction thereof, for the first offence forfeit the sum of five pounds Sterling, and shall suffer imprisonment for the space of six months, unless or until the same be paid, and for the second, or any subsequent offence, shall suffer imprisonment for the space of two years from the date of such conviction: but every prosecution for any offence committed against this act shall be commenced within the space of twelve months after such offence committed, and not afterwards.

It further enacts, that no Peer of Scotland shall be capable of being elected one of the Sixteen Peers to sit and vote in the House of Peers in the Parliament of Great Britain, or of voting

in the election of any of the said Sixteen Peers, who shall at any time after six months, to be reckoned from and after the said first day of July, be present twice in the same year at divine service in any Episcopal Chapel or Meeting-house as aforesaid, whereof the Pastor or Minister shall not pray, in express words, for his Majesty by name, for his Majesty's heirs and successors, and for all the Royal Family, in the manner before directed. And it shall be competent for any Peer of Scotland present at the election of the said Sixteen Peers, or of any of them, to make this objection, and to prove the same by a witness or witnesses upon oath, or by referring it to the oath of the peer so objected to; which oath the Lord Clerk Register, or either of the two Clerks of Session, appointed by him to officiate in his name at such election of Sixteen Peers, or of any of them, is hereby empowered to administer. And in case the same shall be proved, or the Peer so objected to shall admit the fact, or refuse to depose concerning it, he shall be, and is hereby disqualified from, and rendered incapable of voting, or being chosen at any such election, as aforesaid; but such admission, or confession upon oath or otherwise, so made at such meeting assembled for any such election, shall not be made use of, or given in evidence against any such Peer upon any prosecution for any penalty inflicted by this or any former act of Parliament.

It further enacts, that no person shall be capa-

ble of being elected, or of voting in any election of a member of Parliament for any shire or borough in that part of Great Britain called Scotland, or of being elected, or voting in the election of a Magistrate or Counsellor for Boroughs, or Deacon of Crafts within Burgh, or of a Collector or Clerk of the Land Tax or Supply, who shall at any time after six months, to be reckoned from and after the first day of July aforesaid, be present twice in the same year at divine service in any Episcopal Chapel or Meeting house, as aforesaid, whereof the Pastor or Minister shall not pray in express words for his Majesty by name, for his Majesty's heirs and successors, and for all the Royal Family, in the manner before directed. And it shall be competent for any candidate or member of the meeting, assembled for any such election, to make this objection, and to prove the same by a witness, or witnesses, upon oath, or by referring it to the oath of the person objected to, which oath the preses or clerk of such meeting is hereby empowered to administer. And in case the same shall be proved, or the person so objected to shall admit the fact, or refuse to depose concerning it, he shall be, and is hereby disqualified from, and rendered incapable of voting, or being chosen at any such election as aforesaid; but such admission or confession upon oath, or otherwise, so made at such meeting assembled for such election, shall not be made use of, or given in evidence against any such per-

son, upon any prosecution for any penalty inflicted by this, or any former act of Parliament. And the act concludes with further enacting, that this act shall be deemed, adjudged, and taken to be a public act, and shall be judicially taken notice of as such by all Judges, Justices, and other persons whomsoever, without specially pleading the same.

When we compare this act with that passed in the 10th of Queen Anne, generally known by the name of Queen Anne's Toleration, and which is still in force, so far as it tends to protect those of the Episcopal Communion in Scotland, we find that the same penalty of twenty pounds Sterling, contained in the 10th of Queen Anne, is still to be imposed on those Pastors or Ministers of the Episcopal Communion in Scotland who neglect to pray for the King and Royal Family in the manner directed; and that this is all which their hearers, or the Laity of their Communion, have now to attend to, is evident from those clauses of this act above recited, which relate to the persons who attend divine service in Episcopal Chapels or Meeting-houses. For instead of requiring the registration of letters of orders, and a certificate of the Pastor or Minister's having taken the oaths, and his name and place of abode, and the place where his meeting is to be held, as was required by the 19th of George II., those clauses mention nothing more as incumbent on the Laity, than that they take

care "not to be present twice in the same year at divine service in any Episcopal Chapel or Meeting-house in Scotland whereof the Pastor or Minister shall not pray in express words for his Majesty by name, his heirs and successors, and for all the Royal Family, in the manner before directed."

The reason of this alteration of the law is obvious, and discovers itself in that part of the preamble to the present act, which affirms, "that there is sufficient reason to believe that the Pastors, Ministers, and Laity of the Episcopal Communion in Scotland are now well attached to his Majesty's person, family, and government." The most public and proper manner in which such Pastors or Ministers can manifest this dutiful attachment, is by praying for the King and Royal Family as the law prescribes; and, therefore, to this alone the attention of the Laity is very justly and properly directed. Where this is omitted, the law presumes that an essential mark of loyalty is neglected, and so puts the Laity on their guard against countenancing such neglect. But to have involved them in the consequences of any other omission on the part of the officiating Pastor or Minister, would have been unreasonable and oppressive, since in many instances they might not have it in their power to know whether, or how far such omission had taken place. To the books appointed for keeping lists or registers of Episcopal Chapels, they might of-

ten find it difficult to procure access; and they have no right to demand a certificate of any particular registration, since the law directs that only two copies, attested by the clerk of court, shall be delivered. And though these two copies are to be fixed, one on or near the door, and the other in some conspicuous place within the Meeting-house, yet no provision is made that they shall always there remain, in spite of the weather and other accidents; neither can it be supposed, that every person who frequents, or happens to be present in any such Chapel or Meeting-house, will inquire or observe whether such copies have been, and continue to be so fixed. But every person present may easily know whether the King and Royal Family have been prayed for as the law directs; and should even this be omitted, no penalty is incurred till the person has been twice present in the same year where such omission has taken place. On the whole, it is abundantly evident, that the law, as it now stands, respecting Episcopal Chapels or Meeting-houses in Scotland, holds out complete relief to those who attend divine service in such Chapels where his Majesty King George and the Royal Family are duly prayed for. May such prayers be graciously heard at the throne of Heaven, and devoutly joined in by the members of the Scottish Episcopal Church, restored as they now are to the possession of those civil rights and privileges, of which they have been deprived for the last forty-six years.

Generous and disinterested as were the indefatigable zeal and assiduity of the Rev. Dr Gaskin, Messrs Park and Stevens, in forwarding the views of the whole body of Scottish Episcopalians, their representative, Bishop Skinner, did not leave the British Metropolis without bestowing, on each of these revered friends, some little token of his constituents' gratitude, esteem, and respect. A polished, vase-shaped, Silver Cup and Cover, with a rich engraved border, was presented to each of the two former, with the following inscription:—

THE EPISCOPAL CHURCH IN SCOTLAND,
RELIEVED FROM PENAL STATUTES,
OFFERS THIS HUMBLE TESTIMONY
OF SINCERE GRATITUDE,
TO
THE REVD. GEORGE GASKIN, D. D.
TO COMMEMORATE HIS KIND AND IMPORTANT SERVICES
TOWARDS THE OBTAINING OF THAT RELIEF.
JUNE 11, 1792.

Mr Stevens, being a bachelor, preferred a literary token of regard; Bishop Skinner, therefore, presented this invaluable man with a copy of "Bruckeri Historia Critica Philosophiæ," &c. neatly bound in six quarto volumes, with a similar inscription to that on the cups; and on June the 12th, taking leave of these worthy friends, set out for Scotland.

The good Treasurer to Queen Anne's Bounty,

classing himself with his brethren of the London Committee, writes thus to Bishop Skinner: "We are much flattered by the quick sense which you and the Committee of Delegates in Scotland entertain of our friendship, though we do not feel our pretensions very strong, as all we did was as little as could well be done, and you had the fairest claim to every attention paid either to your cause or to yourself."

The letter written by good Dr Gaskin, in return to the Bishop's note accompanying the cup presented to him, is well worthy of a place in these Annals; bespeaking, as it does bespeak, sentiments on the subject of the Scottish Episcopal Church which cannot fail to be most grateful to her friends to hear.

LETTER XXVI.

DR GASKIN TO BISHOP SKINNER.

Islington, June 15, 1792.

"I acknowledge receipt of your very friendly and affectionate letter, accompanying an elegant silver cup, as a present to me from the Committee of the Scottish Episcopal Church, for what you are pleased to deem services in the business of your late application to Parliament.

"The attention given by me to your concerns, during the progrsss of the Bill, originated alto-

gether in an attachment to those principles of Primitive Christianity so steadily adhered to by your Church, and which should ever unite together the members of the sheepfold of Christ. I rejoice that your efforts for the repeal of the Penal Statutes have not been fruitless, though it would have afforded me much greater satisfaction to have seen the Bill in all respects such as we wished it to be.

"The opportunity of entertaining under my roof the Bishop of Aberdeen, which this business afforded me,* I reckon among the most honourable and pleasant circumstances of my life. I desire you to present my thanks to the Committee for their kindly accepting my poor services, and for the manner in which you have been pleased to signify their acceptance of them. I shall preserve the cup with great veneration, and endeavour that it may continue to be preserved when I shall be removed hence.

"May the Great Head of the Church ever attend with his Grace and Holy Spirit your sacred ministrations; and when separated from the Church militant, may we meet together in her triumphant state! I beg you to accept yourself

* By special invitation, Bishop Skinner lodged in this highly respected Clergyman's house, during his stay in London in 1792; and continued through life to speak of Dr and Mrs Gaskin's attentions to him in a way which never failed to mark the lively sense he entertained of their unmerited hospitality and kindness.

my best respects, and to present the same to the other Prelates of your Communion. Pray remember me and my household in your prayers, and be assured that I shall ever remain," &c.

On the 4th of July 1792, Bishop Skinner being now restored to his family and flock, received a letter from three members of the Committee of Delegates, viz: Messrs Gleig, Aitkin, and Niven, mentioning that, as the business was now happily concluded, for which the Committee had been appointed, it appeared to them extremely expedient, that the measures which had been adopted should be reported to a Convention of the whole Church similar to that with which their powers originated; and also that a sum for defraying the expence which had been necessarily incurred, should be raised, either by public collection or private contribution, as to the Clergy should seem meet. In compliance with this suggestion, and well convinced of its expediency, Bishop Skinner desired Mr Aitkin, as Secretary, to intimate by letters circular, addressed to all the Clergy in the Church, that a general Convention was to be holden at Laurencekirk, Kincardineshire, on Wednesday the 22d day of August next for the purposes: "First, Of receiving their Committee's Report of the Proceedings adopted in carrying through the Act of Repeal. Secondly, Of deliberating on an address to his Majesty. And, lastly, Of devising a plan for

establishing a Fund for the support of the Widows and Children of Episcopal Clergymen in Scotland. You are requested also," continues the circular, " to cause your congregation choose a delegate to represent them in the Convention for the purposes aforesaid, sending with him a certificate under your own hand of his appointment, or, instead of such delegate, to empower you as their proxy to act in their name.

" And as the applications to Parliament have been attended with considerable expence, it has been judged most equitable and expedient to raise a sum for defraying the same by public collection or private contribution, in the different congregations throughout the Church, previous to the meeting of the Convention, when it is hoped that you will bring with you, or send to the Convention the sum or sums which your Congregation shall be pleased to contribute for the purpose aforesaid; the overplus, (if any) after paying the expence incurred, to be employed for the general advantage of the Church, in the manner the Convention shall direct."

In the mean while, letters of thanks were drawn up by Bishop Skinner, signed by the whole members of the Committee, and addressed to the Archbishop of Canterbury, the Bishops of Salisbury, (formerly Carlisle,) and St. Davids, the Earls of Kellie, Elgin, Kinnoul, and Fife, the Lords Stormont and Grenville, and to Mr Secretary Dundas, for their good offices in promoting the suc-

cess of the last application to Parliament. To these letters replies were made by the Lords Fife, Stormont, and Grenville, and by the Bishop of St Davids. The Earl of Fife * bears testimony to the character and good conduct of the Clergy of the Episcopal Church in Scotland, which merits a place in her Annals.

"I am old enough, (writes his Lordship,) to remember the restraining and penal laws since the 1745. It is but doing justice to your Church to repeat here, what I said in public, viz. that your attachment to your principles was always honourable and disinterested, conforming yourselves to the law of the land with a conduct so regular as never to give offence. I am confident our present gracious Sovereign and the Constitution itself have the addition of respectable friends, and that the Church and State are benefited by your union. I flatter myself the event will alike promote the comfort and satisfaction of your Society."

"Lord Viscount Stormont † tells Bishop Skinner, that he thought it his duty to give all the little support in his power to so just a cause; and most heartily do I rejoice in your success, being fully convinced of your loyalty to his Majesty, of your attachment to the constitution of your country, and of the zeal with which you will constantly endeavour to inspire those sentiments into the

* James, uncle to the present Earl.—*Annalist.*

† Father of the present Earl of Mansfield.

breast of others, and to diffuse, through every part of the kingdom to which your influence extends, a love of order, a reverence for the laws, and a grateful and lively sense of the numberless blessings which we enjoy." Lord Grenville begs to assure the Clergy and Laity of the Scottish Episcopal Church, that he "feels very sensibly flattered by the obliging expressions of their letter to him, and that no one is more firmly persuaded than himself of the sentiments of loyalty to the King, and attachment to the constitution, and good order of the country, by which that respectable body is animated." While the language of Bishop Horsley is in all respects the language of a churchman.

LETTER XXVII.

"To the Right Reverend and Reverend the Representatives of the CLERGY and LAITY of the SCOTTISH EPISCOPAL CHURCH.

London, August 9. 1792.

"Right Reverend Fathers,
and Reverend Brethren,

"My absence from London was the occasion that your letter of the 14th ult. came but a few days since to my hands, and has not been sooner acknowledged. Ever since it came to my knowledge that the merciful providence of God had

preserved to the present day, though in a state of great affliction, a remnant of the old Episcopal Church of Scotland, I felt the deepest concern in their sufferings, and the most earnest desire that they might obtain relief from the extreme severity of penal laws, which political considerations could no longer justify.

" I heartily return thanks to God for the mercy which he has extended to that part of his family, and more particularly that he has vouchsafed to make me, in some degree, the instrument of it.

" With the most earnest prayers for your happiness both in time and in eternity, I remain, &c.

" SAMUEL ST. DAVIDS."

It is the opinion of the learned Historian of the Scottish Episcopal Church, that the introduction of English ordained Clergy into Scotland, which at first took place with a view to brotherly assistance, has conduced more than avowed enmity would have done to depress that Episcopacy, which, waving political scruples, the English Bishops have at all times acknowledged to be orthodox and valid *. In consequence of the Act of Parliament passed on the 3d of March 1712, and so well known in Scotland under the name of the 10th of Queen Anne, which Act required all Scottish Pastors ordained by a Protestant Bishop, not only to produce their letters of orders be-

* Skinner's Eccles. History, Vol. II. p. 673.

fore the Justices of the Peace at their Quarter-sessions, but to take and subscribe the oaths of allegiance, assurance, and abjuration; and every time that they officiated in their places of worship so protected, to pray in express words for her Most Sacred Majesty Queen Anne, and the Most Excellent Princess Sophia, Duchess Dowager of Hanover, and all the Royal family, under the penalty of L.20 for the first offence, and for the second of forfeiting the benefit of this Act, and being declared incapable of officiating as Pastor of any Episcopal congregation for the space of three years In consequence of this act, with which their well known political principles prevented the Scottish ordained Episcopal Clergy at large from complying, one or two English ordained Clergymen were, at that early period, introduced into Congregations, the leading members of which were actually Magistrates under the Hanoverian Government. But the terms and conditions on which their introduction into Scotland was at the time understood to take place, may be learned from the following letter in the Annalist's possession, dated Forfar, August 4th, 1717, and addressed to "The Right Reverend my Lord Bishop of Edinburgh," who from the period of the revolution was clothed with the vicarious power of Scottish Metropolitan.

"May it please your Lordship,

"The people of our town and country about,

being generally averse from joining the Presbyterian worship, and having been so long deprived of the benefit of public worship performed by an Episcopal Minister, that they begin to find the dismal effects of it, both among their children and those of a greater age. And seeing that the Government hath shut up us, who are their own Ministers, under such circumstances, (which grow still worse and worse,) that they can have no reasonable expectation of being relieved by us in that particular, our Magistrates, together with some Gentlemen in the neighbourhood, (though every way well affected, yet) have resolved to call a man who is qualified according to law, and set up a Meeting-house in this town; only they want your Lordships permission, without which I cannot give my countenance unto it; and which, if they had, I doubt not but that they would oblige the Gentleman whom they call both to undertake and to act in subserviency to my ministry in this Congregation;* whereas, on the other hand, if I shall go about to oppose them, (they are so bent and firmly resolved upon the thing,) it will cause a woful schism among us.

"Wherefore have I despatched an express with this line unto your Lordship, not only informing you, (according to my duty,) but also humbly entreating your Lordship, that you may be pleas-

* Mr Small was Minister of the Town and Parish of Forfar, and ejected at the Revolution.

ed to consider it as a matter of the greatest importance with respect to this place, and accordingly to grant us your favourable answer. For though I cannot partake of their worship, but must still continue to worship God in my own house as before, yet if your Lordship will permit me to give countenance to their Meeting-house, the schism may be prevented, all things may be done in subordination to my ministry, and we may be kept in unity among ourselves.

" I have presumed to write the foregoing lines unto your Lordship; and if you shall think fit that I come and speak with you farther upon that affair, you shall be, God willing, very readily attended by," &c.

" AL. SMALL."

As no such appointment took place in Forfar, it is evident that the good people, at whose instance Mr Small's application was made, readily acquiesced in the reasons which Bishop Rose would naturally assign for his non-compliance with their dutiful request. In fact, such appointments were generally discountenanced, until the memorable year 1748, when it was enacted that " No letters of orders not granted by some Bishop of the Church of England or Ireland, shall, from and after the 29th September of that year, be sufficient to qualify any Pastor or Minister of any Episcopal meeting in Scotland, whether the same were registered before or after the 1st Sep-

tember 1746; and that every such registration, whether made before or since, shall be null and void."

The 10th of Queen Anne was evidently designed for the protection and preservation of an Episcopal Church in Scotland, though no longer the Established Church in that part of the British dominions. But the above enactment had no other end in view but to cut up Scottish Episcopacy, root and branch; or to sow the seeds of a schism, which to this day do remain partially uneradicated. For the fact is, as stated by our Ecclesiastical Historian, that taking advantage of the difficulties, which, under the invidious title of *Nonjurors*, Scottish ordained Clergymen had now to struggle with, and eagerly embracing the conditional qualification, by means of English or Irish ordination, which this act imposed, young Scottish students, who felt themselves at a loss for other occupation, repaired to England, and, after receiving orders, on the recommendations by which they were accompanied, returned to their native land,* and then hesitated not to enter on the functions of Episcopal Clergymen, in open and avowed hostility to the resident Bishop or Bishops of the cities or dioceses in which they established themselves, regardless alike of their own and the peoples duty to walk by Apostolical canon, and "obey those who had the rule over them, and submit themselves."

* Skinner's Eccles. Hist. Vol. II. p. 671.

Immediately on the passing of the act repealing all the Penal Statutes, one of those English ordained Scotchmen, the Rev. Charles Cordiner, of Banff, whose letters of orders were granted by Dr Newton, Bishop of Bristol, in 1769, for the office of Deacon, and by Dr Trail, of Down and Connor, in the town of Arbroath, for the office of Priest, in 1770, united himself and congregation to the Diocese of Aberdeen, having become sensible of the anomalous state in which, as an Episcopal Clergyman, he had placed himself. The union was solemnized on Sunday, July 15th, 1792; the Scottish Episcopal Clergyman in Banff, and Author of these Annals, becoming Mr Cordiner's colleague, and both Congregations being accommodated in the chapel of the latter. No man could have acted with more heartfelt good will to the cause than Mr Cordiner acted during the two years which he survived the measure of Union. On the morning after which, he thus gives vent to his feelings :—

LETTER XXVIII.

THE REV. CHARLES CORDINER TO BISHOP SKINNER.

Banff, July 16. 1792.

" To the pleasure of divine service, it was a very additional satisfaction to have your immediate authority for commencing yesterday our

joint ministry in St Andrew's Chapel. It seemed to be a festival of very general satisfaction and joy. Your son, I understand, writes you by this post; to him, therefore, I refer the pleasing task of narrating particulars. The following post will probably convey to your hands the Articles of Union, regularly subscribed; and I have only to express my acquiescence in the proposal of taking public notice of the union. It is certainly right. Whether the Earl of Fife, Lord Lieutenant of the County, witnessing and countenancing our first service in the sanctuary? Whether the Chapel having been considered as in some degree under his patronage? And whether you would choose to quote the sentiments of any Bishop in England, in favour of such union? These, and such like considerations, I entirely leave to your superior judgment, and trust to your care,—that as the union itself is equally respectable and praiseworthy, so the terms in which it is announced to the Public, will be equally creditable to all concerned.

"Your pastoral affection, good wishes, and friendly regards, I receive with due gratitude and devotion. And I am," &c.

His noble Patron, the Earl of Fife, having presented Mr Cordiner with a copy of his letter to Bishop Skinner, (quoted in p. 235 above,) and having authorised him to publish it in the Aberdeen

newspaper, Mr C. writes again to the Bishop, (July 25th) mentioning this circumstance, and enclosing the letter given by his Lordship, with some additional matter of his own, and thus concludes: "Whatever in the intermediate paragraph you think superfluous or wrong, I know you will cancel, and it is my duty to acquiesce in your determination,—to all the world besides I would wish to defend the whole. I laboured to express the state of the case in language that would most conciliate my other brethrens notice. To those of them whom I most esteemed, I have written of my having taken the lead in a union which I equally delight in as an evangelical duty, as in knowing it would be highly acceptable to administration.

"As my esteemed colleague and I have not yet met our Constituents on the subject of representation at the ensuing convention, I shall only at present add, that you may rest assured of my most hearty concurrence to every measure, and all possible aid to every council, in which the good of the Episcopal Community in Scotland is concerned. I am," &c.

And to his memory it is but justice to say, that the good man acted up, in all respects, to his professions; extending to his colleague the right hand of fellowship, with a cordiality which requires no better evidence on the part of the Annalist, than simply to inform the reader, that,

from the hour of their union, they never differed on any one topic connected with their profession; Mr Cordiner regularly administering the Sacrament of the Lord's Supper by the form appointed for the use of the Episcopal Church in Scotland. True, he had been reared in the bosom of that Church, and accustomed in early youth to this primitive formulary; but being at perfect liberty to retain the office to which, as a Clergyman, he had been accustomed for the space of twenty-two years, his conformity with "the authorized service of the Episcopal Church in the administration of the Holy Sacrament," (see Canon XV.) was no less grateful to his youthful colleague, than to his Bishop and the Church at large.

On the 22d of August the Convention met at Laurencekirk, in terms of the order given, when Bishop Skinner having been chosen Preses, and the Rev. Roger Aitkin, Clerk, the intended business was forthwith entered on, the Bishop declaring, as formerly, that the Convention being merely of a civil nature, it was to be considered as no precedent for a Synod or Assembly purely Ecclesiastical. A full report of the proceedings of the Committee having been, in the first place, read to the Meeting, Bishop Skinner deemed it his duty to address the Convention at some length, obviating every objection which parties, not on the spot, were not slack to raise against the provisions of the Bill; particularly that restrictive clause which precludes Scottish ordained Clergy-

men from holding livings in the Church of England. "For my own part," said the Primus, "I am at a loss to determine, whether we have, or have not, reason to complain of it. Time will shew how it is likely to operate, and I would fain hope that there is as much probability of its being friendly, as of its being prejudicial to the interests of our Church, so long as our Church is considered in its true light, viz. as a Society which has no other object but the promotion of true religion, and which, therefore, ought to have none else for its Ministers but those who expect their reward in a better country even than England, and from a Master whose kingdom is not of this world. But whatever opinion may be entertained with respect to this restriction, or whether we are pleased or displeased with it, I feel no hesitation in affirming, that we had not the most distant chance, at the time, of escaping it; because it did not originate in the humour or caprice of any single member of Administration, but in the decided judgment of a body of men, who thought it their duty, in their legislative capacity, to secure the temporal emoluments of the Church of England, as far as they can be secured, to her own Clergy, and to them only. With respect to the imposition of the oaths, the whole oaths, from first to last, we honestly and fearlessly avowed our unconquerable objection to that part of them which has a retrospective view, and which would require us to abjure, as mere pretended rights,

what, in the opinion of the Church to which we belong, did once really and truly exist; although having now, in our opinion, entirely ceased, they no longer stand in the way of our fealty and allegiance to the reigning Prince.

"Free as we now are to profess our loyalty and unqualified submission to the illustrious family on the throne, and that in a manner the most sincere and unequivocal, we did fondly flatter ourselves, that the Legislature of a country like Britain, would require no more of us than an oath of allegiance; and that in our case, as in the case of other British subjects, they would liberally dispense with that particular oath, which they so well knew we could do no other, as honest men, than conscientiously refuse. And this, I doubt not, they might and would have done, had not 'an enemy done this,' had not our adversaries, (for no men are without them,) laid hold of this very circumstance to justify an opposition which, though secretly, yet, alas! successfully, they have been from the date of our compliance systematically carrying on. Our candour, our honesty, in avowing our scruples, and our repeated application for a commutation of the Government oaths, as far as we were concerned, were, I suspect, the means of imboldening our enemies in their machinations against us; enabling them to lead, as it were, a proof in the eyes of them who knew us not, of our still retaining a little of what they would call 'the old leaven,'—a tincture of former

disaffection. And hence would they insinuate, that to trust us with greater liberty than what we formerly enjoyed from the lenity of Government simply, would be dangerous and improper. Here it was that our opposers took their firmest ground; and here it was that the Lord Chancellor of England fixed his foot,—that the highest Officer of the Crown intrenched himself in such a manner, that, after various attempts to dislodge him, it was found necessary to drop all thoughts of a commutation of the oaths, and to propose a Bill, drawn up with such scrupulous attention to the ideas of the noble Lord on the Woolsack, that every man in office to whom it was shewn approved of it, and declared they could see no good reason why it should not pass into a law.

"Still, however, did this great man's opposition to us continue, assuming various hues, so that, when to one friend he would seem to have relented, and would express himself 'almost persuaded that our requests were reasonable,' in conference with another he would recur to all his former objections, and be as stiff and inflexible as he had ever been. This, Gentlemen, I trust, is abundantly evident from the documents now before you.

"And it is a circumstance, to which I wish you particularly to attend, affording, as it does, proof positive, that it was in vain for your Committee to think of gaining over such a man as Lord Chancellor Thurlow, by length of time and

repeated applications; for the longer our business remained in suspense, the more opportunities were offered to our designing adversaries of turning these delays to our prejudice, and, in the same proportion that our difficulties multiplied, their confidence increased, gathering fresh strength from every defeat which we experienced. Still it may be said, that the probability of Lord Thurlow's retiring from office was a circumstance worthy of regard, and the nearer that this event seemed to approach, we ought to have the more patiently waited for it. But, be it observed, our Bill had been moved, and the merits of it fully discussed before there was a probability of the Chancellor's resignation. His objections had all been heard, his alterations, as well as those suggested by Lord Grenville, had been all proposed, nay had been all agreed to, and the Bill wanted nothing but a third reading, a matter of mere form. To have abandoned it at that time, (in expectation of an event, which, though it did speedily ensue, was not to have been depended on,) after Administration itself may be said to have bestowed so much pains upon it, would confessedly have been a very rash and imprudent step, nothing short of trifling with the supreme tribunal of our country. Such levity and fickleness every other consideration apart, would have disgusted our friends, and, to a certainty, encouraged our enemies. Thus, on the one side, the risk was imminent, on the other, the advantage to be gain-

ed, doubtful; but had no doubt attended it, it was neither of magnitude, nor of importance sufficient to have justified our withdrawing the Bill, and delaying its enactment to a more convenient season. Besides, I may appeal to the greater portion of the members of this very Convention, whether it has not been the general and unchanged language of the whole body of Scottish Episcopal Clergy, from the moment they were aware of opposition to the terms of relief which the first Bill held out, that if the Laity of our Communion were exempted from pains and penalties, and left free to attend on our ministrations without disqualification of any sort, we would, one and all be satisfied, and trust, as we have hitherto done, to the mildness of the executive government for discountenancing all attempts to turn the existing laws against us.

"Now, by the present Act, short as it comes of what at one period we were led to anticipate, the Laity are not only fully relieved, fully empowered to give the wished for continuance to, and attendance on our ministrations; but the Clergy themselves are placed in a far more eligible situation. Refusal to take the oaths by the statutes complained of, was for the first offence to be punished with six months imprisonment; for the second, banishment or imprisonment for life. By the present statute, a fine of L.20 is imposed for the first offence, and for the second the Clergyman shall be declared incapable of officiating for

the space of three years. In regard to these penalties, therefore, we are literally brought back to the same situation in which Queen Anne's toleration would have placed us, had no subsequent Acts been passed against us; and it has been contended that we had no right to expect any greater indulgence. But there is a clause in the new Act, to which the Act of Queen Anne has not even an allusion, the clause which enforces our subscription of the Thirty-nine Articles of the Church of England. The fact is, the Articles of the English Church seem to have been considered by the British Senate as that confessional of Christian doctrine, which, being best entitled to establishment in England, is most 'fit to be to-'lerated' in Scotland; and we having professed ourselves in communion with the Church of England, there really appears to me no hardship in our Clergy being required, as the law directs, to acknowledge, that the Articles of that Church 'are agreeable to the word of God;' and all the inconvenience or apparent impropriety which some may be disposed to ascribe to the Ecclesiastical anomaly of one Church being required, whether her Clergy will or not, to subscribe the Articles of another, may be prevented by the Episcopal Church in Scotland, (having at present no Confessional but what the Creeds in the Book of Common Prayer contain,) adopting the Articles of the Church of England in like manner with the Liturgy of that Church as her own, and

requiring all future candidates for holy orders as such, *ex animo*, to subscribe them. This is a matter, which, as it deserves serious consideration, shall, I trust, in no long time receive it, inasmuch as in these days of endless innovation, the Bishops and Clergy of this Church must see the necessity of 'contending earnestly,' and of providing wisely, for the solemn profession of that faith once delivered to the saints, and which unless we 'hold fast without wavering,' all the freedom we can enjoy will be of little consequence either to our comfort here or happiness hereafter. Acts of Parliament may exalt or they may depress us in the opinion of the world, according to the fashion of the times, or according to the light in which religion is viewed through the medium of worldly politics. But, like its great original, the 'truth as it is in Jesus' admits of 'no variable-'ness, neither shadow of turning;' it is the 'same 'yesterday, to-day, and for ever;' the faith of Christ being that impregnable Rock on which his Church is so firmly founded as to defy the gates of hell, and all the batteries which sin and Satan can raise against it.

"While we 'hold faith and a good conscience,' while our determination is never to quit these weapons of our heavenly warfare, we need be in no fear of fines and forfeitures, or any worldly loss that can befal us. To comply with the laws of our beloved country, as far as we conscientiously can, will be alike our duty and our pride; and

even where we cannot yield an active, it will be, I doubt not, our boast to yield a passive obedience. These are the principles by which, through evil report and good report, we have hitherto been distinguished; and in a calm and steady adherence to these principles, let us be prepared submissively to meet the enactments of that law, which, being entitled 'An Act for granting relief 'to Pastors and Ministers of the Episcopal Com-'munion in Scotland' can never be meant to aggrieve them.

The time will surely come when oaths of abjuration shall be wiped from the statute book, and when we shall be enabled to shew that our principles, so far from leading us to infringe the law, are its best security and defence. In the mean time, should any person be found so worthless as to act the part of an officious informer, and should 'deliver us to the Judge, and the 'Judge to the Officer,' we may then, with good reason complain of legal oppression, and, on an humble representation of the oppression, hope to obtain from the lenity and wisdom of the British Government the wished for redress. Nay, 'if 'rendering unto Cæsar the things that are Cæsar's, and unto God the things that are Gods,' the favour of our earthly Sovereign and those in authority under him should be denied us, we have still to trust in the mercy and protection of our Heavenly Master, of him who is King of kings, and Lord of lords,—of Him, who is head over all men and over all things unto his Church, and

who has promised to make all things work together for good to them who truly love and devoutly serve him.

" In justice to myself, and to those associated with me in the management of our late Parliamentary applications, I have only, Gentlemen, farther to observe, that in every stage of them, whatever our hands or our heads found necessary to be done ' we did it with our might,' with all the zeal, talent, and energy of which we were possessed, and with a single eye to the interests of our society. Should any member of this Convention wish for farther information on any individual part of the procedure, he will find me both ready and willing to comply as far as in my power with his wish; since to unite the hearts and excite the interest of both Clergy and Laity in promoting the peace and prosperity of the Scottish Episcopal Church, having been through life my chief occupation, will be at death my chief, my heart-cheering consolation."

Having finished the report and the above address, the Preses, Bishop Skinner, on motion to that effect, left the chair, when the Convention, forming itself into a general Committee, (the Very Rev. Patrick Rose, Dean of Brechin, Chairman,) unanimously approved of what had been done; and having appointed a Sub-committee to draw up a minute of thanks to the Committee of Delegates and its Preses, the following minute was given in, and afterwards subscribed in due form by the Chairman.

" At Laurencekirk, 22d August 1792.—A General Convention of the Scottish Episcopal Church having, at the request of the Preses of the Committee of Delegates, met at this place to hear Report of the proceedings of said Committee appointed by the Convention of 1789, for obtaining a Repeal of the Penal Laws, and having heard a narrative of that Committee's proceedings from the day of its appointment to the obtaining of the object intrusted to its care, resolve unanimously,

" *1mo*, That the Committee of Delegates has conducted itself with great diligence and prudence in the arduous task of procuring a repeal of those Penal Statutes by which the Scottish Episcopal Church was long afflicted.

" *2do*, That no part of its conduct was more judicious than the appointment of its Right Reverend Preses to the office of Delegate, to superintend the business in London.

" *3tio*, That the said Delegate exerted himself to the utmost in discharge of his duty, and obtained the best Bill which, in the present circumstances, could be expected; and therefore the Convention returns its best thanks to the Committee in general, and to the Right Reverend Preses, for the rectitude of their conduct in that important trust committed to them; and request that their vote of thanks may be kept in the archives of the Church as a testimony to after ages.

" PAT. ROSE, Preses."

" The Convention, after a short adjournment, proceeded to enquire what steps had been taken, agreeably to the circular letter sent to the Clergy to raise money for the purpose of defraying the expence of the late Act of Parliament, when it appeared that the contributions already made, amounted to L.305, 0s. 9d. ; and a state of the expence being produced by Bishop Skinner, amounting to L.213, 12s., the same was immediately paid to him. A balance of L.91, 8s. 9d. remaining to be disposed of as the Convention should determine, it was, after some discussion, unanimously agreed that the above sum should be deposited in the hands of the Primus, to be by him laid out at interest for behoof of the Widows and Children of the Clergy ; but on this condition only, " that the Congregations, or at least a majority of them which have not already contributed, shall yet consent to do so, otherwise the foresaid balance shall be returned to the Congregations which have contributed in proportion to the respective sums advanced by each. This resolution the Clerk of Convention was enjoined to communicate to those concerned, and after receiving their sentiments, they empower him to lay the same before the Primus, who is instructed, in case the outstanding Congregations, or majority of them, do not contribute, to divide the balance in manner above directed ; or in the event of their contributing, jointly with his Right Reverend colleagues to apply it to the purpose of

forming and establishing a fund, as aforesaid, and such as to them and the Clergy of their respective districts shall seem most likely to render the fund permanent and efficient."

The balance was then deposited in Bishop Skinner's hands, and the Convention broke up.

On the 20th of September 1792, the College of Bishops met at Stonehaven, in the county of Kincardine; and, in consequence of a regular deed of election, transmitted to the Primus by the Dean of Dunkeld, they proceeded to the consecration of the Bishop elect, the Rev. Jonathan Watson of Laurencekirk, and granted him letters of collation to the charge of the diocese of Dunkeld,* vice the Right Rev. Charles Rose, Bishop of Dunblane, who died in April 1791, and to whom no successor in the see of Dunblane has been judged necessary, the Clergy of that Diocese being attached either to Dunkeld or Edinburgh, as local situation required. The consecration being over, the Bishops Skinner, Macfarlane, Abernethy Drummond, Strachan, and Watson, formed themselves into an Episcopal Synod, when,

* It does not appear from the account of consecrations given in Skinner's Eccles. History, that the sees of Dunkeld and Dunblane were really distinct sees from the death of Bishops Gillan and Rattray; for (p. 654) it is said Bishop Alexander was consecrated "to supply the vacancy," on Bishop Rattray's death, in the see of Dunkeld; whereas, in the Appendix, (p. 696.) Bishop Charles Rose is said to have been appointed Bishop of Dunblane in room of Bishop Alexander.

taking into their consideration the propriety of addressing the King on the late Proclamation,* and the Primus having produced and read the form of an address, it was unanimously approved of; and both the address and a letter to Mr Secretary Dundas were signed by all the Bishops, and transmitted by next day's post to London.

Before this Synod was dissolved, Bishop Skinner submitted to the consideration of his Right Reverend Colleagues, the propriety of interesting the Clergy of their respective dioceses in several measures which the Synod had agreed upon as matters of paramount importance to the progressive prosperity of the Church, and the success of their ministry. But, as these measures ultimately led to the subscription of the Thirty-nine Articles of religion of the English Church in the year 1804, and to the new code of Canons enacted in the year 1811, it is unnecessary, the Annalist conceives, to swell his volume by the discussion of them here.

He therefore proceeds to the very satisfactory reply from Mr Secretary Dundas, with which, on the 2d of October 1792, Bishop Skinner was honoured; for after expressing the "great satisfaction he had in informing the Bishops in Scotland that his Majesty was pleased to receive their address in the most gracious manner, the writer adds:—

* Proclamation for the preventing of tumultuous meetings and seditious writings, issued May 21. 1792.

"I feel particularly flattered that any part of my conduct with regard to your concerns has been satisfactory to you. I can, with great truth, assure you, that no one is more sensible of the proofs of loyalty to the King, and attachment to the constitution, and good order of the country, which have been shewn by that respectable body the Bishops and Clergy of the Scottish Episcopal Church. I am," &c.

"HENRY DUNDAS."

The Diocesan Synod of Aberdeen having met by appointment of the Bishop on the 7th of November 1792, the attention of the Clergy was directed to the new Act of Parliament, as their Diocesan wished them to come to some resolution on the subject, which might be entered in their minutes, and communicated to the other districts of the Church. Their resolution was as follows: "At a Diocesan Synod, holden at Aberdeen on the 7th of November 1792, the Bishop and Clergy of this Diocese, finding, that on taking the Act of Parliament lately passed for the relief of this Church into consideration, they cannot, consistently with the principles which they have ever espoused, take and subscribe all the oaths required by that Act, by which means they are precluded from an opportunity of giving their public assent to the truth of the Thirty-nine Articles of religion received in the Church of England, and which, from their brotherly affection to

that Church they are much inclined to give, they think themselves called upon to declare, in this Synodical manner, that they will, on all proper occasions, testify to the world in general, and to the members of this Church in particular, that though various opinions may be, and always have been entertained in the interpretation of some of those Articles, yet they consider the doctrines proposed in the same to be agreeable to the word of God *."

With a view to the measures which the Bishops in Synod had agreed upon, as of paramount interest to the cause of Scottish Episcopacy, the Bishop of Aberdeen, after submitting them to his Clergy, and recommending them as fit objects of immediate study, " hoped that they would communicate to him in writing whatever thoughts might occur to them, regarding ' the outward ' profession of the faith in this Church, the cele- ' bration of public worship, the exercise of disci- ' pline, the catechetical instruction of youth, and ' the performing the various occasional offices of ' religion,' so that all things might be done, not only ' decently and in order,' but with as much simplicity of manner and uniformity of practice as possible." After this the Clergy having request-

* Tenderly alive, as Mr Skinner of Longside ever shewed himself, to the peace of the Church and the unanimity of her Clergy, and being unable at that inclement season to attend this Synod, he addressed his brethren of the Diocese of Aberdeen, in the Latin verses, which the reader will find in the Appendix, No. I.

ed their Ordinary to make the proper acknowledgment to the Society for promoting Christian Knowledge in London, for their late handsome donation of Books of Common Prayer, the Synod was, in due form, dissolved.

1793.] It was at this time remarked, as a singular coincidence, that the French revolution should have burst forth one hundred years exactly from the date of the revolution which, in 1688, took place in Great Britain. And that, at the very period, when Frenchmen were ready to have, once more, embroiled this happy land in civil war, it should have so happened that the last remaining branch of the house of Stuart, who could dispute the succession of the reigning family, should have been most providentially removed by death, and thus the whole British nation left to obey the dictates of conscience, and, with one heart and one soul, vigorously to repel the assaults of every foreign foe. From the moment that the account of the demise of Charles Edward, better known by the title of the young Pretender, reached Scotland, from that moment, as has been already shewn, Jacobitism became like a dead man, out of mind; every tongue was eager to swear fealty and allegiance to the House of Brunswick, and every arm to protect and defend the Constitution of Great Britain, as by law established.

With a foresight, for which the illustrious mini-

ster of the Crown, the Right Hon. William Pitt, was, happily for this country, famed, Parliament was called together at an earlier period than usual after the vacation in summer 1792, when measures being taken for putting the kingdom into a state of defence, the French Convention thought proper to consider these measures as indications of hostility towards them, and, in the beginning of 1793, declared war against Britain. In consequence of this alarming step, the design of which was completely developed in the correspondence then carrying on between the revolutionary demoniacs of France, and certain societies of deluded individuals, lately affiliated in different parts of this kingdom, the friends of the altar and the throne, all who "feared God and honoured the king," sprung forward with public testimonies of their deep-rooted attachment to both, and of their innate abhorrence of the levelling principles now so artfully disseminated. Among these lovers of order, not "of confusion and every evil work," the Bishops and Clergy of the Episcopal Communion in Scotland quickly appeared. Declarations of loyalty were published by the Dioceses of Edinburgh, Aberdeen, Ross and Moray, Dunkeld, Dunblane, and Fife, all vying with each other in expressions of honest indignation at the conduct of France, and of their determination to resist and oppose her contaminating principles to the utmost of their power. The declaration of the Bishop and Clergy of the

Diocese of Aberdeen, may be taken as a specimen of the matter and manner of the rest.

"DECLARATION of the BISHOP and CLERGY of the SCOTTISH EPISCOPAL CHURCH, within the Diocese of Aberdeen.

"The Bishop and Scottish Episcopal Clergy of the Diocese of Aberdeen, duly sensible of the blessings which they enjoy under the mild and equitable Government of this country, think it their duty, at the present juncture, to testify in the most public manner their grateful and inviolable attachment to the King and Constitution of Great Britain; a king, whose care and happiness it has ever been to govern agreeably to the laws, and a constitution which has stood the test of ages, and is admirably calculated for securing to his Majesty's subjects all that is desirable of civil and religious liberty.

"Impressed with these sentiments, and considering it as an obligation arising from their professional character, as well as from the regard which they owe to the welfare of their country, the Bishop and Clergy above mentioned will make it their constant study to counteract the insidious operation of all seditious and inflammatory publications, tending to alienate the affections of the people from the Government by which they are so equally protected, and to make them unhappy and discontented with their situation. Justly a-

larmed at the dissemination of principles which have such a dangerous tendency, they will never cease to inculcate on those who attend their ministrations, the genuine doctrines of that pure and undefiled religion which teacheth men 'to 'render unto all their dues;'—'to remember that 'rulers are not a terror to good works but to the evil;' and, therefore, that it is as much the interest as it is the duty of Christians to 'honour and obey 'the King, and all that are in authority under 'him.'

"And whereas his Majesty has been graciously pleased, by his royal proclamation, and for certain wise and pious purposes therein mentioned, to appoint a public fast to be observed throughout Scotland, on Thursday the 18th of April next ensuing, the Bishop, with the approbation of his Clergy, thinks it incumbent on him to recommend a suitable observance of this religious appointment to the several Congregations within the Diocese; most earnestly exhorting and requesting them to assemble themselves devoutly and reverently on that day, for the public worship of the Almighty God; for deprecating, in the most fervent manner, the calamities which the sins of this nation deserve, and humbly imploring his merciful protection of the British Empire from the principles as well as from the power of that deluded people, with whom this country is now engaged in a just and necessary war.

"JOHN SKINNER, *Bishop*."

"Aberdeen, March 25. 1793."

Nor did these declarations of the Bishops and Clergy, combined with pulpit addresses of the most zealous description, fail to produce the desired effect, on this as well as on every subsequent occasion. In fact, than Jacobite and Jacobin, no terms can possibly convey meanings more heterogeneous. Hence the long suspected Scottish Episcopalian, confirmed in his professions of well merited fidelity and regard to the Brunswick line, by the same undeviating zeal for the legitimate succession of the throne as for that of the priesthood, was never, during the arduous and long protracted contest, found in one instance guilty of sedition, or misdemeanour of any sort, or even accused of such malepractices. On the contrary, the former adherents of the house of Stuart, nicknamed *Nonjurors*, uniformly swelled the ranks of every loyal association throughout the kingdom.

Desirable, however, as was the promotion of social and political union in our, at that time, distracted country, ecclessiastical unity and concord was the measure which the Scottish Episcopate had most at heart. The thoughts of the Primus may be said to have been wholly bent towards healing the unseemly schism which political expediency had ceased to render justifiable in the sight of men, and which, in God's sight could never, Bishop Skinner thought, be justified.

The great object was to get the English ordained Clergy in the metropolis of Scotland, and their

Congregations, to set an example of sound church principles to those in the other towns and districts of Scotland, the whole body of such Clergy amounting then in number to about a half of the regular Scottish Episcopal Clergy.

It naturally occurred to Bishop Skinner, that, as objections might yet be started to the measure, by reason of the non-compliance of himself and brethren with the literal enactments of the Legislature, so far as concerned the state oaths, a door should be opened by the venerable Bishop Abernethy Drummond's resignation of the Diocese of Edinburgh, into the hands of some zealous and well affected Clergyman of the English Church, who might be prevailed on to come to Scotland, and, being there invested with the Episcopal character, might take charge of the Edinburgh Diocese. His colleagues, together with the Clergy of Scottish ordination in the metropolis, approving highly of the measure, and no less of the excellent individual whom the Primus had in view, a correspondence was immediately opened on the interesting subject. Bishop Abernethy Drummond, with a a zeal and humbleness of mind, which would have done honour to any Prelate of any age, assured Bishop Skinner, in a letter, dated March 13th, 1793, that he "most cheerfully adopted the plan which he and Bishop Watson proposed, and would immediately resign in favour of the worthy Vicar of Epsom, if he should be so good as accept the

see of Edinburgh." And the worthy Vicar himself, after a visit to Edinburgh, and a reception there, which, to use his own words, "was highly flattering and favourable," told the Primus also, "As for myself, God is my witness, I have much at heart the furtherance of his glory, and the welfare of his Church. If these are promoted, it is very immaterial whether it be by me or not. I can have no worldly interest in view, wherefore do I request and charge you to suffer no undue partiality for me, however flattering and grateful that partiality may in other respects be to me, to influence your judgment. The gratifying of such feelings neither is, nor ought to be, beneath our notice; but, in the present instance, much higher considerations demand our attention.

"I add only, that if Providence sees fit to send me on this great errand, it shall be the business of my life to pray for the grace of God to enable me to do my duty in so peculiarly arduous a station. With the warmest sentiments of piety and affection, I earnestly recommend his Church, and his Ministers in your portion of it, to his protection and blessing.* And I remain," &c.

* The reader has already been introduced to this venerable and venerated name. More ample notice of it will be taken when the Annalist shall have to record his removal from this world and its vanities. In the mean time, to shew that Mr Boucher was a man who was well fitted for the situation intended for him in Scotland, he was not only at one time thought

Seldom, however, do political and ecclesiastical expediency unite interests, or concur in the same design; and so it happened here. "Do the heathen rage, and the people imagine a vain thing?" instantly do consequences ensue "against the Lord, and against his anointed;" in other words, religion suffers. Thus, an alarm being spread, that "the scheme in agitation was to introduce Bishops into Scotland with the sanction of Government, and on such legal footing as to entitle them to some legal jurisdiction," Mr Boucher would no longer permit the measure to be proceeded in. And as the Vestry of the Cowgate Chapel in Edinburgh had shewn a deep and laudable interest in the success of the measure, until the above absurd alarm had gone abroad, it was finally abandoned, as will appear from

LETTER XXIX.

BISHOP SKINNER TO SIR WILLIAM FORBES, BART.

"That the proposal of bringing Mr Boucher to Edinburgh, as the instrument of uniting the two orders of Episcopalians, who have been so long kept asunder, should have given any offence, or cause of alarm, can be accounted for in no

of for the Bishoprick of Nova Scotia, to which Dr Inglis was appointed, but the Archbishop was pressed hard to obtain him for Canada.

other way than by supposing that the whole affair must have been grossly misrepresented. The introduction of Bishops into Scotland, with any legal claim to temporal jurisdiction, God knows, was as far from the object in view, as it is from my view to claim a right to the revenues of the Bishoprick of Aberdeen, or to the jurisdiction attached to those revenues; nothing more being intended than to unite the Episcopalians in Edinburgh under one Bishop, who was in all respects to be on the same footing, as you know, with his brethren in Scotland, deriving his spiritual authority from the same source, and exercising it in the same limited manner as they now do, over those who choose to acknowledge it, and over those only. I have perused, with great attention, your letter to the Archbishop of Canterbury, and cannot but admire the very candid and proper manner in which you stated to his Grace the situation of those of the Episcopal persuasion in this country. The very good and favourable terms in which you have had the goodness to mention the Scottish Bishops, deserve my particular notice, and cannot fail to make a deep and lasting impression on our minds. May our heavenly Master pour down his richest blessings on you and yours, and enable us, his unworthy servants, to act up to the character which you have been pleased to give of us. The cause which we have all so much at heart is now in such good hands, and will, we doubt not, on your part be so properly attended

to, that we have only to wish and pray for success to your laudable endeavours, whenever the time shall come for exerting them, without incurring any such danger as is now apprehended. But when that happy period will arrive is best known to him who knoweth all things, and has not only times and seasons, but the hearts of men, in his hands. The spirit of seditious disaffection, which a short time ago threatened to break out into acts of open violence, has received that seasonable and salutary check, which was the earnest wish of every friend to social order and good government. The clamours of the unthinking crowd are at present drowned in the noise of war, and all the political theories of our reformers have given way to the more important considerations of our national danger. How far the return of peace may operate on the minds of the discontented, and set them once more agog in search of pretended grievances, it is not easy for human foresight to conjecture. Fain would I hope, that the laudable end in view, by the proposed union in Edinburgh, would never again be so far misrepresented and mistaken, as to give the least cause of offence, or ground of alarm, to any person of common sense, whether belonging to the Establishment or to the most zealous Sectaries. I shall long to hear of any circumstance that may prove favourable to the cause of that happy union, while I fervently pray, that the God of unity and peace may bless and prosper your good de-

signs, and finally crown them with that success which may tend to his glory and the happiness of all concerned."

In the year 1793, a most beneficial act having passed the British Legislature for the encouragement of Friendly Societies, it immediately occurred to the Bishop and Clergy of the Diocese of Aberdeen, that application ought to be made to have the benefits of that Act extended to the Scottish Episcopal Clergy, their Widows and Orphans, and indigent members; the Convention of 1792, having sanctioned the formation of a permanent and efficient fund for their relief, and applied the balance of money raised for discharging the expence of the Act of Repeal of the Penal Statutes, to the establishment of such a fund.

For this purpose, the Reverend Roger Aitkin, Clerk to the Diocese, was, at the autumnal Synod of 1793, empowered by the Bishop and his brethren of the Diocese to submit the matter to the other Bishops and Clergy throughout the Church, who with one or two exceptions, having cordially approved of the measure, Mr Aitkin was further instructed to lose no time in drawing up the necessary Articles and Rules, and circulating them for the correction and approbation of those who were to join the "Scottish Episcopal Friendly Society." A draught of Articles or Rules was prepared accordingly, and having been printed, it was duly forwarded to all concerned,

with a notification from Bishop Skinner, as Primus, that a general meeting of such Bishops and Clergy as had a desire to become members of the Society, would be holden at Aberdeen, on the 19th of November 1793, for the purpose of sanctioning the said Articles in terms of law.

The meeting took place on the day appointed, when, having unanimously formed themselves into a Friendly Society in terms of the Act of Parliament, and having deliberated on the Articles or Rules drawn up for its government, these rules, after having undergone some slight alterations, were ordered to be fairly written out, and being signed by the Preses and Clerk, to be by them presented to his Majesty's Justices of the Peace for the County of Aberdeen, for confirmation as the law directs. Being confirmed accordingly on the 16th of November 1793, the Society has since that period continued to flourish beyond what the most sanguine of its institutors could have anticipated. From the sum of L.10 annually to the widows of deceased members, and the sum of L.100 to the orphan family, (if no widow existed,) the annuity of each widow is now increased to L.20, and the sum given to an orphan family L.200, notwithstanding that the individual members of the Society have never been assessed in a sum above L.2 yearly, and that only for the space of ten years from their admission. The liberality of Lay contributions, at the time of commencement, and the admirable manage-

ment under which the Scottish Episcopal Friendly Society has been for twenty-four years conducted, are gratefully acknowledged as the causes which have led to this beneficial result.

1794.] The Brief drawn up by Bishop Skinner, and subscribed by the College of Bishops, and which, in terms of an order to that effect, was read by the Clergy severally from their pulpits, on the fourth or fifth Sunday in Lent, 1794, will shew the reader of these Annals the mode which was adopted for establishing the funds of the Society, the stock of which, now available to all the purposes of it, amounts to nearly L.7000.

"A BRIEF from the BISHOPS of the SCOTCH EPISCOPAL CHURCH, to be read by the Clergy of that Church, in their several Congregations, on the 4th or 5th Sunday in Lent.

"When the adorable Redeemer of mankind appeared upon earth, as God manifest in the flesh, he was graciously pleased to found and establish a Church, or society of faithful people, which was to be supported and governed by such means and instruments as he had appointed for that purpose. Great and manifold are the blessings which the Christian world derives from this divine institution. Wonderful are the methods by which it has been preserved amidst the fall of empires, and maintained its ground under the various revolu-

tions of the kingdoms of this world. Sometimes, upheld by the arm of flesh, it has gloried in the support of a civil establishment, and been able to allure men into its service, by holding out temporal emoluments as the immediate reward of their labours. But often has it experienced a different fate; and, divested of all worldly honours, and human appendages, been confined to the simple exercise of its spiritual powers, and obliged to depend, for the subsistence of its ministers, on the voluntary donations of those who adhered to their ministrations. To such a state of poverty and dependance was the national Church of this country reduced by that change of government which took place in this kingdom towards the close of the last century. The part which the Bishops and Clergy of the Church of Scotland acted on that memorable occasion is well known, and the effects of it were long and severely felt. The distressed situation of the ejected Clergy, many of whom were driven to the utmost extremity of want, could not fail to excite the compassion of well-disposed Christians, especially of those who were inclined to consider them as suffering for the sake of a good conscience. Among such persons applications for their relief were proposed, and carried on with considerable success. Public contributions were made in various places, and donations received from private hands, for the support of the suffering Clergy of the Episcopal Church of Scotland. Nor was the aid of this

charity confined solely to those who had been deprived of their livings by the abolition of Episcopacy; it was with equal propriety extended not only to their widows and families, but also to their successors in office, many of whom, from a variety of causes, were found to stand in equal need of this charitable assistance. A conscientious regard for that form of ecclessiastical government, which they believed to be of Apostolic institution, produced a succession of respectable candidates for the holy ministry; but the zeal and abilities, wherewith they discharged the duties of their sacred function, were not always sufficient to procure such a decent subsistence as is necessary to the support of the clerical character. It was to supply this want, as well as to hold out some small but permanent relief to the widows and orphans of such of the Clergy as died in indigent circumstances, that the plan of a charitable fund was first suggested; and what part of the monies collected for that purpose could be spared from immediate distribution, was put into the hands of such persons as were thought most proper to be intrusted with the management of it. Under their administration, this fund continued to be feebly supported by a few occasional donations, and small but regular collections in the city of Edinburgh, which is the only place that has contributed to it for many years past. But yielding to the necessity of the times, and influenced by various motives, the persons to whom the care

of it was committed, have allowed it to be almost totally exhausted; and all that remains of it can afford but a scanty provision to the widows of those who were formerly benefited by it. The poorer Clergy are already deprived of its assistance, and no future widows or orphans can expect any relief from it. What was provided by the bounty of former benefactors is now brought to an end; and were no other spring of beneficence to be opened, sparingly would the waters of worldly comfort be dispensed to the servants of religion in that part of the Christian Church to which we belong. But the same Lord 'who gave the word, 'and sent the preachers' who were to publish it; He also is 'a Father of the fatherless, and defend-'eth the cause of the widows.' Their 'cruise of 'oil, supplied as it has hitherto been, he will not 'suffer to fail, nor allow their barrel of meal to 'waste,' till his providence point out some other mode of relief. Trusting to the continuance of his divine protection, and relying on that care and kindness of their heavenly Master which they have so long experienced, the Bishops and Clergy of that small portion which yet remains of the Episcopal Church of Scotland, have digested a Scheme for the support of that Church, and the decent subsistence of its Clergy, and their families, which they humbly submit to the consideration of those who continue stedfast in its communion. Willing to take the benefit of a law, which has been lately enacted for the encour-

agement of Friendly Societies, they have formed themselves into one of these, and adopted such regulations for raising and managing a charitable fund, as have received that civil sanction which the law prescribes, and will entitle them to its protection. By these regulations they have agreed, that every member of this Society shall contribute annually the sum of Forty Shillings, besides some small casual additions from those whose families are likely to be benefited by the fund. Even these contributions, regularly paid, and prudently managed, would no doubt, in process of time, produce such a stock as would be fully adequate to the object of this charitable institution. But it is obvious that a long, very long period of years would be necessary for that purpose; and, in the mean time, the claims of many destitute widows and helpless families might become very urgent, and demand from the feelings, if not from the equity of the Society, that immediate relief, which, if too early, and too liberally dispensed, would soon reduce its funds to nothing, and leave the whole work to be begun anew. This was a discouraging prospect, and admitted of no other alternative, but either to give up the attempt as desperate, or to think of some other expedient, whereby it might be possible to avoid the danger that threatened so laudable an undertaking. It was suggested, that the lay members of the Scottish Episcopal Church had never shown themselves averse from any

scheme that was likely to do credit to the character, and promote the increase of that Church. Many of them had embraced and adhered to her communion in the most trying times, and when their worldly interest was in danger of being affected by an avowal of their principles. They had struggled with her through evil report and good report, without being ashamed of her poverty, or allured from her sacred services by the prospect of enjoying greater freedom, and making a gain of godliness. To them, as her most natural friends and supporters, who had stood by her in the day of her greatest humiliation, and would not now desert her when she seemed to rise a little from her former depression ; to them, it was proposed, that application should be made, and to them, do We, her present governors and guardians, now address ourselves, with full confidence in the purity of our own intentions, and in the kind and compassionate disposition with which we trust you will receive this our application. Though various considerations give us ground to hope that you will take in good part what we are now recommending, yet you may be assured it is with regret we find ourselves obliged to lay this representation before you. We cannot but be sensible of the many public burdens, which the exigences of the state, and the calls of humanity, as well as the support of religion, have laid upon you. It is therefore with reluctance that we propose what some may consider as a needless addi-

tion to these burdens. But a sense of the duty which we owe to the station wherein Providence has placed us, compells us to use whatever means are most likely to promote the welfare, and forward the laudable purposes of the Society with which we are connected. It is with this view that we find ourselves called upon to propose an annual collection from the several Congregations of our Church, which, with the yearly contributions from the Clergy, will it is hoped, in a few years, enable the Society to open their funds for the relief of those who are the objects of this charitable institution. The periods at which the distributions will commence, and bear to be increased, without endangering the permanency of the fund, are marked out by the regulations of the Society, copies of which are in the hands of our Clergy, and may be seen by those who will take the trouble to peruse them. You may believe, it is not intended that these annual collections should be continued any longer than the funds may appear to require their necessary assistance,—and till then, we trust, that the piety and good sense of those to whom we now apply will not wish them to be discontinued. In this confidence we have desired our Clergy to intimate to their several congregations, that this yearly collection is to be made on the last Sunday in Lent, or, in such Congregations as have not the benefit of public worship that day, on some other Sunday or holiday as near it as possible, that so the

collections may all be given in, with the contributions from the Clergy, to the treasurer of the Society before the first day of May every year.

" Having now laid before you a short account of the scheme which has been adopted for the support of an Episcopal Church in this country, a scheme suggested by prudence, sanctioned by religion, and which, we trust, will be favoured by the blessing of Heaven, and the friendly aid of all those who wish well to the cause of Episcopacy in this part of the kingdom,—looking up to you, our dearly beloved in Christ, as its firmest friends and most natural supporters, we have only to add our fervent prayers to the throne of grace, that the Almighty Author of every good and perfect gift would inspire your hearts with a just sense of his great and undeserved goodness, and graciously accept of every small acknowledgment of it, which you are enabled to make. We are far from presuming to determine what may be the success of this application, or how far your bounty ought to extend on the present occasion. Though we are willing to hope, that other less necessary articles of expenditure may be a little retrenched, and that amidst a variety of such charitable demands, something may still be spared for the laudable purpose which we are now recommending, yet we wish no person's generosity to exceed his ability; we would rather incline to say, with the blessed Apostle of the Gentiles, ' Let every man give according as he

'purposeth in his heart; not grudgingly, or of ne-
'cessity, for God loveth a cheerful giver:' And
as 'he is able to make his grace abound towards
'you, that ye having sufficiency in all things, may
'abound to every good work,' so it shall be the
daily subject of our prayers, that 'He who mi-
'nistereth seed to the sower, and bread to the
'eater, may both minister bread for your food,
'multiply your seed sown, and increase the fruits
'of your righteousness.' Thus shall the adminis-
tration of this charitable service, as the same
Apostle describes it, not only 'supply the wants
of those' whom we have pointed out as the ob-
jects of it, but be productive also of 'many
'thanksgivings to God, and supplications in your
'behalf,' whilst, by this proof of your Christian
liberality, they are excited to glorify God, 'for
'your professed subjection unto the gospel of
'Christ,' and for your kind and beneficent atten-
tion to the Widows, Orphans, and indigent mem-
bers of the *Scotch Episcopal Friendly Society.*
May their petitions in your behalf be graciously
received at the throne of mercy, and procure
for you the blessings of that 'godliness, which
'has the promise of the life that now is, and of
'that which is to come,' which will make you
happy in time, and crown you with joy to all
eternity.

JOHN SKINNER, Bishop of Aberdeen.
ANDREW MACFARLANE, Bishop of Ross and Moray.
WILLIAM ABERNETHY DRUMMOND, Bishop of Edinburgh.
WILLIAM STRACHAN, Bishop of Brechin.
JONATHAN WATSON, Bishop of Dunkeld.

1795.] On the 29th of October 1795, his Majesty, on his way to Westminster, to open the Session of Parliament, being most grossly insulted and abused by a daring and tumultuous mob, the Bishops and Clergy of the Episcopal Church in Scotland, to mark their attachment to the sacred person of the British Monarch, as well as their detestation of the seditious associations and treasonable publications, to which this heinous outrage was ascribed, transmitted an address to the Throne, in which, after deprecating from the heart "those wild licentious principles, which are not more hostile to his Majesty's Crown and dignity, than to the peace and prosperity of the British empire," they conclude thus: "Convinced of the danger to which our country is exposed, from the seditious combinations of evil-minded persons, we rely on the wisdom of your Majesty's Parliament for adopting such measures as may tend to the safety of your Royal person, and to the order and good government of your kingdoms; for promoting which desirable ends, as far as lies in our power, we shall continue, (as we have hitherto done with effect,) to impress upon the minds of those who adhere to our ministry the purest principles of loyalty to your Majesty, and submission to the laws."

This address, the Right Hon. Henry Dundas did the Episcopal Church in Scotland the honour to present; Bishop Skinner, assuring this intrepid friend of his country, of his own, his colleagues,

and their Clergy's "earnest desire to promote, as far as lies in their power, the salutary intention of those wise and prudent measures which Government is adopting for the better preservation of his Majesty's person and authority, and thereby securing more and more the happiness of the kingdom."

1796.] In the year 1796, the Bishop of Ross and Moray having strenuously urged the expediency of appointing a Bishop coadjutor to him in his widely extended district, the Clergy of that district did, with their Bishop's approbation, duly elect the Reverend Alexander Jolly, at Fraserburgh, in the county and diocese of Aberdeen, as a fit person to fill that important office. For a variety of reasons, Bishop Skinner, as Primus, thought it incumbent on him to dissent from the expediency of this measure at the particular time when it was submitted to him for his sanction and concurrence. To the learning, the piety, and strictly clerical deportment of the coadjutor elect, he bore ample testimony; but, as the succession was then sufficiently strong, and as, in his view of things, additional Clergymen were more wanted in the Highlands of Scotland than the aid of an additional and non-resident Bishop, who, though, in most respects, eminently qualified for the office, was confessedly ignorant of the Gaelic language, the Primus refused to sanction the choice of the Clergy of Ross and Moray, or

to give his concurrence to the present promotion of a coadjutor to Bishop Macfarlane.

In the estimation of the other members of the Episcopal College, the theological acquirements and primitive manners of the Bishop-elect sufficed to counterbalance the arguments adduced by Bishop Skinner. Hence, Bishop Abernethy Drummond having been appointed to fix the day of Consecration, and to preside in the Primus' stead, Mr Jolly was, on the 24th day of June 1796, duly invested with the Episcopal character, in Bishop Strachan's Chapel, Dundee, by the Right Reverend Bishops Macfarlane, Abernethy Drummond, and Strachan.

Men, like Bishop Skinner, whose opposition to the measures of brethren in office originate in a sense of duty, without any selfish or sinister objects, cherish no resentments. To his colleagues individually, as well as collectively, the right hand of fellowship was speedily extended; and as no man experienced through Bishop Skinner's life more of his brotherly regard than the present Bishop of Moray *, so did no man more cordially lament the loss sustained by himself and the Church at large, in the Primus' sudden demise, than that venerable Prelate.

1800.] His Majesty having, on the 15th of May 1800, attended Drury-Lane Theatre, a maniac of

* Bishop Jolly never officiated as a coadjutor. The Dioceses of Ross and Moray were, after his promotion, disjoined, and Moray consigned to his Episcopal care.

the name of Hadfield stood up, and deliberately fired a pistol into the royal box, but providentially missed his mark. Addresses of congratulation, on an escape so grateful to the nation at large, being transmitted by all public bodies throughout the kingdom, the Bishops and Clergy of the Scottish Episcopal Church dutifully embraced the opportunity of testifying their unshaken loyalty, and their determination to "persevere in impressing on the minds of those who adhere to their ministry, a just sense of what they in duty owe to the Prince whom God has set over them, and in gratitude to one of the best Sovereigns, whom the King of kings has vouchsafed to a highly favoured people."

1801.] In the year 1801, a little work issued from the press, under the special patronage of Bishop Skinner, and with the approbation of his Right Reverend Colleagues, which had the effect not only of edifying the Scottish Episcopalian himself, but of making the doctrine and discipline of the Church to which he belongs better understood, and consequently more highly valued. It is entitled, "A Layman's Account of his Faith and Practice, as a Member of the Episcopal Church in Scotland, published with the approbation of the Bishops of that Church; to which are added some Forms of Prayer, &c., with a Letter from the Reverend Charles Daubeny to a Scottish Nobleman on the subject of Ecclesiastical Unity."

Hitherto it had been more than insinuated by strangers, and, it is to be feared, believed by some, not the least respectable members of the Scottish Episcopal Communion itself, that the distinguishing tenets of that Society were purely political, according to its creed, "The stancher Jacobite, the better Christian." The account given by this sound and zealous Layman, of the only faith and practice which merited the approbation of his Ecclesiastical superiors, speaks a very different language. "With the doctrines of the Church of England," says he, "as laid down in her public Creeds, and in other parts of her sacred service, the principles of the Scottish Episcopalians will be found exactly to correspond."

"It is not because the Scottish Establishment is founded upon, and took its rise from a different system of politics from that which distinguished the former establishment, the Episcopal Church, from which our Clergy derive their orders; neither is it only because the mode of worship, adopted in consequence of that change, differs so widely from all the venerable forms of antiquity, and is so destitute of the fullness, fitness, and extensive energy of our liturgical service: But the principal and most affecting cause of our maintaining a separate communion from that, which in this part of Britain has the law and the majority on its side, is the unhappy breach it has made in the chain of succession which leads up to the Apostles and to Christ; and that woful defect in the mission of

its ministers which, we fear, must affect the purity of its worship, and the validity of its sacraments. For this reason, though otherwise well-disposed to promote the peace of our country, and ready to unite with the members of the establishment in every measure recommended by government for securing the public safety, we hope to be excused for continuing to differ from them in matters of ecclesiastical polity, and for adhering to that pure and primitive Episcopacy, which we believe to be of divine institution, and therefore not to be annulled and abrogated, with regard to its spiritual effects, by any human laws.*"

* "Layman's Account," &c. 1st edit. p. 94, 95. A second edition of this valuable little work being called for, Bishop Skinner lived to carry it through the press; and the Annalist particularly recommends it to every father of a family, or guardian of youth, of the Episcopal persuasion in Scotland. It may be had of the publishers, Brown and Company of Aberdeen, or of their friends in the trade. Nor can the author of these pages omit noticing a work from Bishop Skinner's pen, which though long out of print, (being published in the year 1786,) was for several years the Bishop's text book in catechising the youth of his congregation, viz. "A Course of Lectures delivered on the six Sundays in Lent, to a Congregation of the Episcopal Church in Scotland," &c. &c. To those who possess the work, it cannot fail to be grateful to peruse the following testimonial in its favour, from a man of such approved skill and discernment as the late incomparable Bishop of Norwich, Dr George Horne:——

Canterbury, Aug. 2, 1786.

Dear Sir,—By favour of Mr Boucher I have received a copy of your very valuable Lectures, for which be pleased to accept my heartiest thanks. They are written with equal judg-

It is doubtful whether any act of Bishop Skinner's official life afforded him more heartfelt gratification than the interest which he took in the success of this little volume, and the unqualified approbation which all into whose hands it fell bestowed upon it.

From the little knowledge to be gleaned in England of a church so subjugated and depressed as, for a whole century, the Episcopal Church in Scotland had been, it was a doubtful point whether the religious principles of that Church were "fit to be tolerated," at the passing of the Bill of Relief, in the mind of the highest legal authority. What then were Bishop Skinner's feelings of joy, when, on the publication of the "Account" of the Scottish Episcopalians "Faith and Practice," (sanctioned as its title page bears, by himself and the other members of the Scottish Episcopate,) he received letters from men whose names, could the Annalist take upon him to publish them, would, at this moment, be found gracing the senate, the bar, and the pulpit,

ment and piety, in that plain and perspicuous style best adapted to the subject and to the audience. I am much flattered by hearing that any writings of mine have obtained the approbation of so learned, primitive, and venerable a set of men as I have reason to account the Bishops and Clergy of the Episcopal Church in Scotland to be. The present afflicted state of that Church has often of late engaged my thoughts; and I cannot but hope that the time may not be far distant when, some political difficulties being removed out of the way, better and more comfortable days will dawn upon it. I am yours, &c.

"GEO. HORNE."

all acknowledging the extreme satisfaction which the Scottish layman's production had afforded them.

" A book it is," says one letter, " which ought to be in every one's hand, and therefore I much wish it had but half its title, or rather that another edition could be printed omitting that part of the title and of the book which concerns only the Scottish Church. I think it then would not only sell, but do much good in England. I am greatly pleased with it. What a rare layman!"

" How highly do I prize," are the words of another letter from England, " the valuable present you have sent me; valuable, not for its costliness, but for the seasonable instruction it contains, for the clearness of the reasoning, and for the satisfaction afforded on many deep and difficult questions, at present, alas! either generally spoken against, or else neglected, as too insignificant to deserve investigation. Much are all sound Churchmen here indebted to your venerable body, for maintaining those primitive opinions, which too many in this country rather discountenance than encourage."

" You are pleased to speak of your venerable community as an humble part of the Church of Christ. You want, indeed, the ' gorgeous appa- ' rel,'—' the clothing of wrought gold,' but I am fully satisfied that, in the internal purity, which most exalts a church, if ' weighed against you ' in the balance, we should be found wanting.'

Whatever 'glory' of this kind may attain to us, it will be 'no longer glorious' when brought into comparison with you, by 'reason of the glory which excelleth.'

"These are sentiments which I have entertained for many years, before I had the happiness of being personally known to you; and I cannot help expressing my gratitude, Right Rev. Sir, to you, in return for your grateful acknowledgments of my friendly regard towards a Church which rather reflects honour on those who honour it, than derives any thing from their estimation."

"I esteem myself greatly obliged to you," says the inestimable William Stevens, Esq. * "for the little tract transmitted me by the Wadhamist," (Bishop Skinner's son William, who completed his education at Wadham College, Oxford, under Mr Stevens's valuable patronage.) "I think it the

* When the learned Dr Douglas, late Bishop of Salisbury, preached before the Society for Propagating the Gospel in Foreign Parts, a meeting which Mr Stevens constantly attended, and of which in his latter years he was one of the auditors, when the other Bishops were thanking his Lordship for his discourse, Mr Stevens humbly, but politely, offered his tribute of thanks. The Bishop expressed himself much gratified; and, turning to the other Prelates, said, "Here is a man who, though not a Bishop, would have been thought worthy of that character in the first and purest ages of the Church." And upon a similar occasion Bishop Horsley, who was not given to flattery, said, "Mr Stevens, a compliment from you upon such a subject is of no inconsiderable value."—See Memoirs of William Stevens, Esq. p. 21.

very neatest, prettiest thing I ever saw, and its usefulness not confined to the Scottish Episcopal Church. You sent a few copies to the Rivingtons, in case of any Scotchman calling for it; but you should have sent some in case of any Englishmen calling for it, which is likely to be the fact, and indeed has been, for there are none of them left; and Mr Rivington desired me to mention to you when I wrote, that he requested to have a parcel of them as early as might be."

When Bishop Skinner applied to the learned author of the "Guide to the Church," Mr Archdeacon Daubeny, for permission to annex his unanswerable letter to the late Earl of Kinnoul, (on the subject of separate Episcopalian Chapels in Scotland,) to the "Layman's Account," &c. that stanch friend to the Church of England replied, that, as "nothing certainly afforded satisfaction to his mind equal to the consideration of being thought worthy to promote, in any degree, the cause of Christ's Church, wherever it may be situated, it would be a desertion of principle in him to object to the accomplishment of Bishop Skinner's wishes on this subject. At the same time," he adds, "you will permit me to say, that I feel myself honoured that my sentiments, relative to the present unhappy schism prevailing among Episcopalians in Scotland, should meet with so distinguished approbation." And when the little work had reach-

ed his hand, the Archdeacon fails not to express himself in language which may suffice the Annalist, in the way of eulogium, and the reader in the way of stimulus, if the Scottish layman's "Account of his faith and practice, as a member of the Episcopal Church," be not familiar to him.

LETTER XXX.

THE REV C. DAUBENY TO BISHOP SKINNER.

Bath, Oct. 26, 1801.

"I have to acknowledge the receipt of your publication, which reached my hands two days since. The Layman's Account of himself I have perused with much satisfaction; so much, that I did not lay it down until I had completely finished it. The picture which he has given of the Scottish Episcopal Church is a primitive one, and worthy to be copied after. I trust that it will make the Scottish Church better known than it is at present; the more it is known the better. Your publication, therefore, cannot be too widely circulated.

"I hope the letter to the Earl of Kinnoul, which you have honoured with a place in your little valuable book*, will be read by our Bishops,

* This letter Bishop Skinner omitted in the 2d edition, substituting the Canons of the Scottish Episcopal Church in

and that it will make them think on what they can do, with propriety, for a sister Church. With respect to the laity in Scotland, I flatter myself they want only to be directed right on this subject, to go right ; and if the separating clergy are honest and conscientious men, and will take the trouble to make themselves acquainted with the constitution of the Church of which they profess themselves to be ministers, they cannot long persist in schism.

" I pray God that, both for the sake of themselves and their flocks, they may see this subject in the important light in which it ought to be seen, for the welfare of the Church.

" What you will, I flatter myself, be glad to hear, I have received a most grateful public testimony of acknowledgment from the convocation of the Episcopal Church in Connecticut, in the name of the Bishop and Clergy, conveyed in a handsome letter from the Rev. John Bowden, D.D. Principal of the Episcopal Academy in that State, expressing their full approbation of " the Guide to the Church," and informing me that it is the settled determination of the Academy that it shall be made a standard book for all the candidates for holy orders. May the divine blessing attend it."

its stead. He wished, if possible, to have the schism completely healed; but when out of 22 chapels in a state of sepation, 15 had united themselves, he thought it expedient to drop every sort of public appeal, and leave to time to effect, in its silent progress, what has withstood the force of argument drawn from sources human and divine.

After a lapse of nine years from the date of the Episcopal union in Banff, the year 1801 produced another in a country parish of Aberdeenshire, the parish of Cruden, where the noble family of Errol have their seat, Slains castle.

On his marriage with Miss Carr of Etall, in Northumberland, the father of the present Earl of Errol had been instrumental in settling an English ordained Clergyman in the Episcopal Congregation of the parish in which he resided; but not being able to reconcile the whole people to that measure, there still continued a "little flock" in communion with the Scottish Episcopal Church. It chanced, however, that the Clergyman of Scottish ordination received, in the year 1801, an appointment to another charge, on which the good people addressed the following artless account of their situation to the noble Lord of the manor.

LETTER XXXI.

THE SCOTTISH EPISCOPALIANS IN CRUDEN TO THE EARL OF ERROL.

"My Lord,

"The Reverend John Gleig, present Pastor of the Scottish Episcopal Congregation, Woodhead, having accepted of a call to the Episcopal Chapel at New Pitsligo, under the patronage of the respectable Baronet, Sir William Forbes,

proprietor of the village, thereby leaves his charge in this parish vacant; hence do we, for ourselves, and in behalf of the remanent members of our Congregation, presume to address your Lordship in our present situation. The principle on which we adhere to the Scottish Episcopal Communion is, that we conceive it to be the duty of an Episcopal Congregation to live in submission to a Bishop, and in communion with that very Bishop within whose bounds such Congregation is situated. This is a principle which we hold to be the bond of Christian unity, recognized by primitive practice and universal usage, in which, moreover, we agree with the venerable Bishops and other respectable dignitaries of the Church of England, at this day; nor do we perceive, besides this, any essential difference between us and the other Episcopal Congregation in which the Reverend Mr Stephen officiates as Pastor.

"The unblemished manners and Clergyman-like behaviour of the last mentioned gentleman, obtain the esteem of all who know him; and, on our principles candidly stated above, we would willingly unite ourselves to him as our Pastor, and render him all dutiful respect, submission, and support. And such compliance on his part is not without a precedent; a respectable Congregation in the town of Banff, having some years ago united themselves to the Scottish Episcopal Church, with the sanction, and under the patronage of the Earl of Fife, Lord Lieutenant of the

County of Banff, and other respectable gentlemen.

"The respect which we entertain for your Lordship, and the connection that has subsisted between many of us and your Lordship's noble ancestors, and which still subsists between your Lordship and ourselves, has induced us to make this address to you. It would give us pleasure to worship, without the sacrifice of principle, in that assembly of which your Lordship is so illustrious a member.

"We have only to entreat from your Lordship's goodness, that whatever the result of this application may be, your Lordship will believe us, when we assure you, it proceeds from the purest motives, and from our desire to promote love and concord among people living in our neighbourhood, and comely order and unity in the Church of God. We are," &c.

"Signed by the Managers and Vestry-men, eight in number."

Woodhead, Cruden, } 4th Sept. 1801. }

With that urbanity and condescension which characterise the Earl of Errol, his Lordship received the above address, and told the good people, that if the measure to which they so properly called his attention, met the approbation of Mr Stephen, and of those clerical friends in England whom his Lordship thought it his duty to consult, he should be most happy in acceding to

their wishes, "as the best thing that could be done by both congregations." And under such distinguished auspices, the matter was not long in its progress towards consummation. The noble Earl having received advice from England, (and such advice as, doubtless from his Lordship's connection with the then Primate, Dr Moore, was decisive on the subject,) lost not a moment in satisfying Mr Stephen of the propriety of the measure of union, which took place accordingly on the 13th of December 1801.

1802.] The definitive treaty of peace with France having been ratified early in the year 1802, the Bishops and Clergy of the Scottish Episcopal Church, in unison with every public body in the realm, had the honour of approaching the Throne, with the most sincere acknowledgments of his Majesty's paternal wisdom and goodness, so signally displayed in his readiness to put a stop to the miseries of war, and to conclude a struggle the most arduous that ever was maintained, for the preservation of social order and the prevention of anarchy, confusion, and every evil work. "Penetrated," say they, "with the most lively gratitude for the blessings which our country enjoys under your Majesty's mild and happy Government, we shall ever persevere in recommending the same becoming sentiments to those who adhere to our ministry, and shall continue our most strenuous endeavours to impress

on their minds a just regard to those sound and salutary principles of our holy religion, from the influence of which is derived the only security for the maintenance of public peace and national happiness.*" Having been transmitted to the

* This address from the Episcopal Church in Scotland, on the peace of Amiens 1802, brings to the Annalist's mind a similar address of the Episcopal Clergy of the diocese of Aberdeen, on the peace of Utrecht, 1713.—" presented by Dr James and Dr George Garden, attended by Mr Dongworth, Mr Gray, and Mr Greenshields, managers of the charitable contributions for dispersing Common Prayer-books among the poor people in Scotland; and introduced by the Right Hon. the Earl of Marr, one of Her Majesty's principal Secretaries of State,"—an address which recent circumstances render worthy of the reader's notice. Ever since the publication of the historical novel, entitled " Tales of my Landlord," the periodical press in Scotland has teemed with abuse of the author, for giving, to the conduct of the Scottish Covenanters, its true and appropriate colouring; and much pains have been taken to convince the young and credulous part of the Scottish community that the events narrated in the " Tales," &c. have neither fact, nor the semblance of fact, for their foundation! The Annalist of Scottish Episcopacy has no intention of entering the lists with Covenant framers, or Covenant favourers; he would only submit the language of an address delivered to Queen Anne, in person, and in the hearing of the whole British Court, as affording ample corroboration of the sufferings of the Episcopal Church in Scotland, at the hands of " that fanatical and irreclaimable party," (they are the words of the Duke of Queensberry, his Majesty's High Commissioner for Scotland, on opening the Scottish Parliament, March 28, 1685,) " who had brought the people's rights and liberties to the brink of ruin and disgrace, and who were not more rebels against the king than enemies to mankind."

Right Hon. Henry Addington, then Premier, with a request, that, in his official capacity, he would lay it at the foot of the Throne, that Gentleman lost no time in informing Bishop Skinner,

" May it please your most sacred Majesty,—

" Peace is so universal a blessing, so pleasing to the God of peace, so beneficial to mankind, and in particular to us who live in this part of Britain, whom the length and burden of the war and other misfortunes have brought very low, that we should be wanting to our interests, as well as duty, if, after public, solemn, and religious thanksgivings to Almighty God in our Churches and Meeting-houses, we did not return our most humble and hearty thanks to your Majesty, who, under God, has been the great and glorious instrument of restoring it to us, in defiance of all the bold and restless attempts of those who delight in war.

" We do, with the same thankful hearts, acknowledge the great freedom we now enjoy, not only in the exercise of our pastoral care over a willing people, but also in the use of the Liturgy of the Church of England, which we have ever looked upon as the stay and bulwark of the Reformation. But give us leave, Madam, to mix our joy with some allay, when we look back on the desolation of our Church, how that the ancient and apostolic order thereof is abolished,—how some hundreds of our brethren were turned out of their livings by lawless force and tumult,—others by ways illegal and unprecedented, and most of them reduced to a starving condition, though there was a proper fund for their subsistence, to which they might lay claim;—and how much loss the Church sustains through the want of divinity professors of the Episcopal persuasion, for training up youth in orthodox and loyal principles.

" We are confident that your Majesty, who has so much at heart the welfare of all your people, will, (now that you are free from the noise and tumult of war,) be graciously pleased to look unto these matters, and give such relief, as you, in

through Lord Pelham, that his Majesty "was pleased to receive the very dutiful and loyal address of the Bishops and Clergy of the Scottish Episcopal Church, in the most gracious manner."

1803.] Like the calm which ushers in the desolating thunder storm, twelve months of treacherous peace had scarcely elapsed, when the smiles of the consular government of France were exchanged for frowns; and nought was heard throughout the British dominions, but the din of renewed preparation for war! To the ambassadors of "the Prince of Peace," warfare of any sort must ever prove a source of deep humiliation and regret; since its recurrence, apart from the rapine and bloodshed which war occasions, shews, that mankind cling to the sin which most easily besets them, and fondly cherish those "lusts, which, warring in their members," produce, according to the decision of Holy writ,

your royal wisdom, shall think fit. Whatever misrepresentations may have been made of us by our enemies, on purpose to obstruct your royal bounty, and lessen your favour to us, we take this opportunity, with great submission, to assure your Majesty, that, in all our devotions, as well as in the use of the Liturgy, we offer up our prayers to God to bless your Majesty's person and government, and to prolong your sacred life; and when, full of years, you shall change this fading for an immortal crown, that your royal diadem may fall upon the head of a *Protestant* successor, is the sincere wish and fervent prayer of, May it please your Majesty, &c. &c.

"Which address her Majesty received very graciously."

" all wars and fightings among" individuals, as well as among states and kingdoms.

Yet as, in common with every other well affected member of the community, Bishop Skinner, in his heart, believed that " the fraternal embrace" of revolutionary France was more likely to contaminate the principles, and undermine the morals of Britons, than were her hostile threats to endanger their liberties and laws, no sooner were those threats put in execution, and " the British host went forth again to the battle," than the Bishops and Clergy of the Scottish Episcopal Church hastened to give the customary evidence to their King and Country of their heartfelt regard for both, the Primus transmitting to the Right Hon. Charles Yorke, an humble address to that effect, the gracious reception of which was duly announced by that statesman ; nor must the reader imagine that the zeal and sound patriotism of the Scottish Bishops and their Clergy extended no farther, at this most eventful period, than to a few words of courtly address.

Eager to display the interest which he took in the preservation and prosperity of his beloved country, Bishop Skinner, with the approbation of his Right Reverend Colleagues, framed an address from himself and the other Bishops to the Laity of the Episcopal Communion in Scotland, which, being printed and circulated throughout the Church, was ordered " to be read" by the whole body of officiating Clergymen " after di-

vine service, in their several Congregations on the first Sunday after they shall have received the same."

Being a document alike creditable to the loyalty and sound discretion of the late Primus of the Scottish Episcopate, as illustrative of the lively interest in the success of the war taken by Bishop Skinner's fellow-labourers in the ministry of the long-depressed Episcopal Church in Scotland, the Address is here submitted to the reader's perusal.

"Dearly Beloved in Christ!

"The relation which we bear to that part of the Christian Church, of which you have the happiness to be members, will be admitted, we trust, as an apology for our addressing you on the present occasion. Your respective Pastors have frequent opportunities of recalling to your attention the benefits you enjoy, and the obligations you are laid under, as members of the mystical body of Christ, as fellow-subjects of that kingdom of grace which he came into the world to establish, and fellow-sharers of all its spiritual privileges. But there is another relation in which you stand, not only to one another, but to all that live under the same civil government;—a relation, not so important indeed as the other, but of no less consequence to your temporal peace and safety, than the other is to your eternal happiness; and that is, the relation of fellow-citizen upon earth, inha-

biting the same country, owing allegiance to the same sovereign, subject to the same laws, partaking of the same rights and privileges, and mutually engaged for the defence and preservation of all that is near and dear to you in this world. It is, therefore, in this character that we now presume to address you; as enjoying all the advantages which arise from the excellency of our civil constitution of government, the free course of its laws, the regular administration of justice, and all the other privileges which have long been esteemed the glory of this happy island, and, through the divine goodness, are at present its principal support under all the outward pressures that bear so hard upon it. It has been often observed, that a long and uninterrupted enjoyment of blessings is too apt to extinguish in our minds that gratitude towards the Author of them, which it ought to cherish and invigorate. And those wise and wholesome laws which secure to us the possession of our lives and properties, and which preserve peace and tranquillity in our borders, are the less regarded, because the courts in which they are administered are well known to be regularly held, and open to all complainers. But very different would be our feelings and our sentiments, had we ever learned from sad experience what it was to see government unhinged, to want the protection of regal power, and the due administration of justice by those to whom a portion of

that power is delegated 'for the punishment of 'evil-doers, and the praise of them that do well.' How thankful then should we be, that we live in a country where these privileges are yet happily enjoyed, and these benefits duly and regularly dispensed; where, though the guilty may sometimes escape, the innocent very rarely suffer, and where the rigour of justice, when the case can possibly admit of such lenity, is always tempered with mercy, by the clemency of a Sovereign, who, through the whole course of his reign, has shewn the most anxious desire to promote the happiness, and reign in the hearts and affections of his people! These are advantages, which ought to be always duly valued, and constantly kept in view by those who are happy in the possession of them. But the estimation in which they are justly held, ought to strike us with peculiar force, at a time when we are threatened with the total loss of them, and hear of such preparations making for the invasion of our country, as can have no other object in view, but to strip us of all our enjoyments, to destroy our King, overturn our government, and introduce such a scene of anarchy and confusion, of extortion and rapine, of murder and massacre, as can hardly be paralleled even in those unhappy countries which have already fallen a prey to that devouring monster, who has now turned his whole fury against this envied land, and threatens to "swallow us up quick, so wrathfully is he

displeased at us." It is because Britain alone, of all the nations of Europe, has dared to set bounds to this mighty oppressor, that he is now bursting with rage against us, calling together his impious legions to pollute our shores, and driving them on to the bloody conflict by the hopes of such spoil and plunder as, he knows, will stimulate their brutal vengeance, and make them worthy of such a ferocious leader. It is thus that the tyrant of France is proudly employed, forging the chains with which he hopes to bind the Sons of Britain to his throne, and force them to acknowledge his usurped dominion. Because the people over whom he sways his imperious sceptre have assumed the power of making laws to all other countries, and fixing boundaries, which their constitution declares to be unalterable, therefore obeisance must every where be made to the arbitrary decrees of the "*great nation*," and all must fall down and worship the detestable image of military despotism which that nation hath set up. It was in a situation of similar distress and danger that God's ancient people were admonished not to be afraid of the utmost force and fury of their enemies, but to remember the Lord, who is great and terrible, 'and fight for their brethren, their sons and their 'daughters, their wives and their houses.*' Thus were they encouraged to withstand the tyranny of the heathen, the enemies of God's truth, and

* Nehemiah iv. 14.

the oppressors of his people. And hence we may justly infer, that the taking up arms can never be more proper or necessary than in defence of all that is valuable to us on this earth; of our King and our Country, our families and friends, our liberties and lives, and what ought still to be higher in our estimation, our holy and venerable religion, given unto us by the mercy of God, and not to be wrested from us by the cruelty of man. For the preservation of all these, our countrymen have at this time come forward with a spirit that does them honour, and with such ardour in the common cause as deserves the thanks of every friend to truth, order, and good government.

" Those that belong to our communion, we therefore earnestly exhort to shew the same zeal and promptitude in the offer of such services as our Sovereign may be pleased to accept, not doubting of their ardent desire to co-operate with their fellow-subjects in forwarding every measure which his Majesty shall think proper to adopt for the defence of the country and the security of his people. For, though the safety of a nation must ever depend on the protection of Almighty God, (and that protection ought to be devoutly implored in the way that he has prescribed for that purpose,) yet it is equally certain, that the people must exert themselves in their own defence, and it is the duty of every one to bring forward his just proportion of aid in the

general cause, both in the way of personal service, and by such pecuniary contribution as his situation may enable him to afford, for supporting that immense load of expence which must be necessarily incurred through every department of government on the present alarming occasion.

" As the danger which now threatens the united kingdom of Great Britain and Ireland is singular in its nature and magnitude, and far beyond any that has been experienced for many years past, so the means of repelling it are not to be measured by those of any former contest. They must be such as are suited to the present awful struggle; and when all is at stake which ought to be dearest to the heart of man, it is not easy to calculate the extent of every particular sacrifice which must be made for the general good. In seasons of such public and national danger, all ranks of people must be exposed to losses and disappointments. The desire of their eyes must frequently be taken from them; and those repeated and daily increasing contributions, which the exigencies of the state require, ought to put them in mind of the fleeting and transitory nature of all worldly treasures, which, if not torn from them by a furious and enraged enemy, must yet be liberally parted with to afford the means of protecting their lives and the remainder of their property from such outrageous violence. At times like these, people must not expect to go on in the

way of accumulating and increasing their fortunes. When all is in imminent danger, the preservation of a small portion becomes a matter of serious concern; and no British subject, who knows the value of that character, and the privileges connected with it, will think any hardship or expence too great to be encountered, if by these he can contribute to the preservation of his country from the woful effects of that proud, vindictive, brutal spirit, which has wrought so much misery and mischief to many of the neighbouring nations.

" These are reflections on the present state of our national concerns, which we have thought it our duty to submit thus briefly to the consideration of all who profess to be of the Episcopal persuasion in this part of the kingdom. The Church in which we have the honour to serve, has been long distinguished by the purest principles of loyalty and attachment to kingly power. The particular changes which have taken place in the outward situation of things, have made no alteration in that general train of sentiment which has ever influenced the conduct of the Bishops and Clergy of this Church. We are in no shape connected with this or that political party, but always ready to support the measures of every administration which tend to promote 'the safety, honour, and welfare of our Sove-'reign and his dominions.' From the King or his ministers, however desirous we may be of their

favour and countenance, we have little more to expect than that general benefit of peace and protection which all his subjects so happily enjoy, under his mild and equitable government. We are, therefore, actuated by no selfish motives, and cannot possibly have any object in view, but that which is presented to us by a sense of duty and a regard to conscience; a regard to that fixed invariable rule laid down by our holy religion, which requires us to 'render 'to all their dues, tribute to whom tribute is due, 'custom to whom custom, fear to whom fear, ho-'nour to whom honour.' Thus blended with the grand system of Christian obedience, these are matters of no small concern both to our temporal and eternal welfare. As such, it is the business of the ministers of the gospel to represent them in their proper light, and shew the necessity of a constant attention to that beautiful plan of civil subordination which has been established by God, and for that reason ought to be revered by man.

"Feeling the force of these sentiments, imbibed from the sacred source of all political as well as religious knowledge, we have thought it our duty to transmit an humble and becoming address, to be presented to his Majesty in name of ourselves and of the Clergy of our communion, and which we have been assured by the Principal Secretary of State for the home department, his Majesty has been pleased to receive in the most

gracious manner. The address is here subjoined, to be read in your presence, as an additional proof of our anxious desire to promote by every means in our power, what we have been now recommending to your generous and truly patriotic support, the authority of our King, the dignity of his crown, and the safety, peace, and prosperity of his people."

Unto the KING'S Most Excellent MAJESTY, the humble Address of the BISHOPS and CLERGY of the SCOTCH EPISCOPAL CHURCH.

" Most Gracious Sovereign!

" At a period like the present, when every part of the British empire is threatened with danger, more or less imminent, according to its local situation, and other circumstances, which may serve to provoke the avarice or ambition of a rapacious, proud, and insolent enemy : We, your Majesty's most dutiful and loyal subjects, the Bishops and Clergy of the Scotch Episcopal Church, consider ourselves bound to request your royal permission to approach the Throne, with those renewed assurances of the most inviolable attachment to your Majesty's sacred person and government, which so well become our character as Christian Pastors, and are no less conducive to our honour and interest as British subjects.

" Although we cannot fail to be duly sensible

how much it accords with our profession as ministers of the gospel of peace, to study the things that tend to secure this invaluable blessing, yet when it can no longer be preserved but by a surrender of our privileges as an independent nation, and a most debasing submission to the repeated encroachments of that hostile power, whose progress has been every where marked with devastation and misery: in these circumstances, we cannot but applaud the wisdom, and admire the energy which have been so powerfully exerted in resisting such unprovoked aggression, and defending all that is truly valuable in this world.

" Impressed with these sentiments respecting the awful contest in which our country is engaged, we humbly beg leave to express our warmest approbation of the loyalty, zeal, and public spirit which are now so eminently conspicuous in all parts of your Majesty's dominions; and our earnest and ardent wishes to promote such laudable exertions for the general safety, by inspiring the minds of those who adhere to our ministry with the most conscientious regard for your Majesty's sacred authority, founded on those venerable principles of our holy religion, which afford the only ground for public virtue and national happiness.

" That the high and mighty Being, who is 'King of kings, and Lord of lords, the only Ruler,' and therefore the surest guard, 'of princes,'

may continue to take our beloved Sovereign under his gracious care and protection; may so direct the councils and strengthen the hands of Government, as to enable your Majesty to 'vanquish and overcome all your enemies,' as it is the voice of our public supplications to the Throne of Heaven, so shall it ever be the private, unfeigned wish and prayer of, may it please your Majesty,' &c.

"Signed by us the Bishops, for ourselves, and in name of the Clergy of our respective districts,

"JOHN SKINNER, in Aberdeen.
WILLIAM ABERNETHY DRUMMOND, Hawthornden.
JONATHAN WATSON, at Laurencekirk.
ANDREW MACFARLANE, in Inverness.
JOHN STRACHAN, in Dundee.
ALEXANDER JOLLY, in Fraserburgh.

"Aberdeen, September 19. 1803."

Of the interest which the late ornament of the Scottish establishment, Principal Campbell of Aberdeen, took in the relief of the Scottish Episcopal Church from penal statutes, the Annalist has sufficiently apprised his readers. The learned Principal had the goodness, unsolicited by any one, to correspond with Bishop Douglas, first of Carlisle and latterly of Salisbury, on the subject, while this excellent Prelate, as will appear from the following letter to Bishop Skinner, justly con-

sidered the cordial approbation and assent of the Principals of the Universities of Edinburgh and Aberdeen, as, at the time, highly in favour of the Bill of Repeal.

LETTER XXXII.

THE BISHOP OF CARLISLE TO BISHOP SKINNER.

"Windsor Castle, February 23, 1791.

"I had the honour of your's of the 9th, and beg leave to assure you, that your application to Parliament will meet with my hearty support; I wish my interest were as powerful as my inclinations are sincere. Every opportunity I embrace of endeavouring to correct the prejudices and mistakes which have hitherto retarded your success. Dr Robertson of Edinburgh having, in the most liberal manner, recommended your cause to me, I have forwarded his letter to the Archbishop of Canterbury, to whom I gave a copy of what Principal Campbell last year had written to me on the subject.

"I cannot but hope that their testimony will be of real use. I am at present much afflicted with flying gout, which makes writing inconvenient, so that I can only add, with great truth, that I am," &c.

"*P. S.* I write to Principal Campbell by this post."

On the passing of the Bill, Bishop Skinner waited on his learned townsman, and gratefully acknowledged the friendly part which he had acted towards the long depressed Episcopacy of Scotland, in recommending the measure of relief from penal statutes "as reasonable in itself, and as generally agreeable to the established Church of Scotland."

How then could it fail greatly to astonish Bishop Skinner, his colleagues, and the Scottish Episcopal Clergy at large to find, on the publication of their generous benefactors, "Lectures on Ecclesiastical History" shortly after the author's death, that at the very period when he was in correspondence with an English Prelate in favour of his Episcopalian countrymen, Principal Campbell was holding up those very Episcopalians to the ridicule and contempt of the theological students in the University of Aberdeen, to whom, in his official capacity of Theological Professor, his lectures were addressed; telling them, that not only the polity of the Church of England seems to have been devised for the express purpose of rendering the clerical character odious, and the discipline contemptible *, but that as "no axiom in philosophy is more indisputable than that 'quod nullibi est, non est,' the ordination of our present Scottish Episcopal Clergy is solely from Presbyters; for it is allowed that those men who came under the hands of Bishop Rose of Edin-

* Lectures on Ecclesiastical History, Vol. I. p. 71.

burgh had been regularly admitted Ministers or Presbyters in particular congregations before the Revolution; and to that first ordination, I maintain that their farcical consecration by Dr Rose and others, when they were solemnly made the depositories of no deposite, commanded to be diligent in doing no work, vigilant in the oversight of no flock, assiduous in teaching and governing no people, and presiding in no church, added nothing at all *."

No sooner had the book which contains the above insidious aspersions reached the sister kingdom, than the venerable Archdeacon of Sarum thus characterizes it.

LETTER XXXIII.

MR DAUBENY TO BISHOP SKINNER.

"North Bradley, Trowbridge, Aug. 19, 1801.

"I do not hesitate to call Dr Campbell's late work the most hostile, the most illiberal, and the most unsupported attack that has perhaps ever been made on the Episcopacy of the church of Christ! while his attack on the Episcopacy of the church in Scotland, added to the notorious falseness of the writer's statement, is, *me judice*, marked with a superlative degree of meanness! I have a publication coming forward, in the preliminary discourse to which, some strictures on

* See Lectures on Ecclesiastical History, Vol. I. 355, 356.

the Doctor's Ecclesiastical Lectures will be found, for the information of the younger Clergy *. The subject of the Scottish Church I have purposely passed over with a slight remark, because I conclude it cannot possibly escape without due animadversion from some Scotch pen. And I flatter myself, that I am not mistaken in placing that pen in your own hand. Sorry am I to think, that, at the commencement of the 19th century, we should have to confute arguments, which, for the most part, have received their decided answers two hundred years ago. Our consolation is, that the founder of the Church has promised to be with it to the end of time; consequently, though schism, which is the work of the devil, may appear to increase, it will not be permitted ultimately to prevail."

Previously to receipt of the above letter, Bishop Skinner had it in contemplation to vindicate the church over which he presided from the posthumous malevolence of one who had in his lifetime, and in her extremity, treated her with so much unlooked for benevolence! And Mr Daubeny's remarks confirmed him in his resolution.

* See Mr Daubeny's highly valued "Discourses on the Connection between the Old and New Testament, considered as two parts of the same Divine Revelation, &c., accompanied with a Preliminary Discourse, respectfully addressed to the younger Clergy," &c.;—a work which ought to be in the hands of every one whose office it is 'in meekness to instruct those 'who oppose themselves.'

He published, in 1803, his learned work, "Primitive Truth and Order vindicated from modern misrepresentation, with a defence of Episcopacy, particularly that of Scotland, against an attack made on it by the late Dr Campbell of Aberdeen, in his Lectures on Ecclesiastical History, and a concluding Address to the Episcopalians of Scotland."

"That the validity of our divine commission has been called in question, in a manner which surely we did not provoke, and from a quarter whence we could hardly have expected to meet with such severe, such unhandsome treatment, is a fact," observes the author, "which cannot be doubted by any one who reads with attention those parts of Dr Campbell's Lectures on Ecclesiastical History which are particularly levelled against the Episcopacy of Scotland, and who, at the same time, is acquainted with the history of that Episcopacy for at least a century past, and knows how little foundation there was for such a violent and unexpected attack.

"From this consideration, it may perhaps be inferred, that the weapons of an adversary, so incautiously aimed, might have been allowed to spend their force, and fall harmless to the ground. It may, no doubt, be thought a needless waste both of time and labour to employ them in refutation of arguments, which, like all those that have ever been produced against Episcopacy in general, have been so often refuted; or even to take so much pains in defending our own Epis-

copacy in particular from an attack which has nothing but its novelty and perhaps the character of its author to support it. With respect to the former, we have said all that is necessary to shew how little strength there is in it; in regard to the latter, we could wish to say nothing, because we are well aware, how much might well be thought due to it *."

To those readers who are in possession of Bishop Skinner's Vindication, &c. it is unnecessary to say a word in commendation of it; while to those who neither possess, nor have had an opportunity of perusing the work, in order to excite the desire to peruse, if not to possess it, it may suffice to say, that the Bishop " establishes," to use his own words, " the following plain and important facts, as matters of undoubted certainty, and worthy of the most serious consideration.

" First, that the Christian religion, being, like its divine Author, ' the same yesterday, to-day, ' and for ever,' ought to be received and embraced as it is represented and held out in the Scriptures of truth, without adding thereto, or diminishing therefrom.

" Secondly, That the Church of Christ, in which his religion is received and embraced, is that spiritual society in which the ministration of holy things is committed to the three distinct orders of Bishops, Priests, and Deacons, deriving

* Primitive Truth, &c. p. 448. 449. to be had of the Publishers of these Annals.

their authority from the Apostles, as the Apostles derived their commission from Christ. And,

"Lastly, That a part of this holy, catholic, and apostolic Church, though deprived of the support of civil establishment, does still exist in Scotland, under the name of 'The Scotch Episcopal Church;' whose doctrine, discipline, and worship, as happily agreeing with the doctrine, discipline, and worship of the first and purest ages of Christianity, ought to be steadily adhered to by all who profess to be of the Episcopal communion in this part of the united kingdom."

The work is dedicated to the late Sir William Forbes of Pitsligo, Baronet, the simple announcement of whose venerated name is, in the estimation of every contemporary Scotchman, as well as of every Englishman who has visited the Scottish metropolis, enough to convey associations of private worth and public spirit, of unimpeachable honour, integrity, and liberality in business; of urbanity, gentlemanlike deportment, and condescension in social life, rarely to be met with in one and the same individual.

Should the reader of these Annals wish for a character of Bishop Skinner's Answer to Dr Campbell, he is referred to two of the periodical publications of the day,—the British Critic and Anti-jacobin Reviews,—which do ample justice to its merits. To the Bishop himself, however, and the Church in which he served, it was far more grateful to find, that the book met with the un-

qualified approbation of those great and good men in England, who, so far from harbouring a thought of Scottish Episcopacy congenial with Dr Campbell, were instrumental, under the great Shepherd and Bishop of souls, in raising it to the distinguished place which it now holds in the Christian world. Let the following quotations from one or two letters suffice as a specimen of what others contain. "I should not be satisfied with myself," says the writer of one letter, "if I did not declare what I both think and feel, viz. that the Church of England is under infinite obligations for your general defence of Episcopacy, which you have argued with such clearness and perspicuity, and which you have supported by such high authorities; that you have for ever placed it, (where it must undoubtedly be placed by all who will consider the subject,) upon the same rock, where Christianity will ever be secure, even against the gates of hell. As to the depressed part of Christ's church, over which you, so happily for its interests, preside, you have in this work proved your strong attachment; you have here greatly surpassed all your former services, and have demonstratively shewed the wisdom of those pious men, who, at so early a period of your life, called you to the Primatship of this little Church."—"Your address to the English Episcopalians is conceived in such mild and holy pastoral terms, accompanied at the same time with such powerful and persuasive

arguments, and withal such a just sense of the importance of your high commission, that I cannot but feel the most sanguine hopes that your labours will be attended with the desired success. Throughout the whole of your work, I have admired the great moderation and Christian temper which you have displayed,—even when goaded by much illiberality in your adversary; but you have proved, that even in the midst of controversy you never can forget that Christian charity which is the end of the commandment."

It was natural for the immediate partizans of the celebrated author of "the Dissertation on Miracles," &c. &c. to treat Bishop Skinner, and his defence of his high calling, with a latitude of abuse, despite, and contempt, worthy of the denomination which they exultingly assumed,—"Whigs of the old stamp *." But the Annalist can assert on authority, which he holds to be unquestionable,—the authority of a worthy Historian of the established Church of Scotland,—that a Principal and Professor of Theology, in a Scotch University not many miles from the river Tay, "having read Primitive Truth and Order, &c. with great care, pronounced it to be the best defence of Episcopacy in the English language, and more than a sufficient refutation of Dr Campbell."

* See Presbyterian Letters, addressed to Bishop Skinner of Aberdeen, by Patrick Mitchell, D.D. Minister of Kemnay, Aberdeenshire.

"Be contented," said the learned Vicar of Epsom to the author, "be contented, as you well may, to stand or fall with the work before me; in my opinion, the best, the most spirited, animated, and correct of any thing I have ever seen from your pen." While, to sum up the subject, another English Clergyman of equal learning, piety, and talents, after informing Bishop Skinner that "his refutation of Professor Campbell was most satisfactory," proceeds to say, "I cannot but think, that the Scotch as well as the English Church has reason to rejoice that his Lectures were published, as it has provoked a discussion which cannot fail to render both a very essential service. Those of our own household, I promise myself, must yield to the affectionate persuasiveness of your concluding address. I know this to be the wish nearest your heart, and I hope and trust that you will see of the travail of your soul, and will be satisfied; for, in charity, I cannot allow myself to entertain even a surmise, that my brethren will sin against conviction, which I am sure they will do, if they still refuse to acknowledge you as their Ecclesiastical superior, and thus to heal that most unnatural breach, which, that it was allowed one moment to exist, is one of the many examples furnished in the present day of human inconsistency."

And so it happened that, during the year 1803, Bishop Skinner did "see of his soul's travail,"

and had the satisfaction to admit into the bosom of the Scottish Episcopal Church the English ordained Clergymen in the towns of Peterhead and Stonehaven, the Reverend Dr Laing of Peterhead signing the articles of union in behalf of himself and Congregation on the 27th of June, and the Reverend Dr Memess of Stonehaven on the 15th of December 1803.

The latter gentleman had been ordained by the Bishop of Durham in the year 1752; and considering him as his spiritual adviser, he deemed it proper to consult the worthy Prelate who now fills that See, when he received this short but most satisfactory reply:—

"Auckland Castle, September 21, 1803.

"Reverend Sir,

"The fundamental principles of the Episcopal Churches of England and Scotland are the same. While the Scottish Bishops were attached to the house of Stuart, and refused to take the oaths to the Princes of the Brunswick family, there could be no union between the Churches; since they have renounced their former political opinions, the separation founded on those opinions should no longer subsist. I am, &c.

"S. DUNELM."

Peterhead being in the diocese of Aberdeen, Bishop Skinner, on receiving the vouchers of Dr Laing's union, failed not to congratulate him and

his people on the happy event. He received the following reply, evincing at once the comfort and satisfaction which the writer received from the step which he and his flock had lately taken.

LETTER XXXIV.

THE REV. DR. LAING TO BISHOP SKINNER.

" Peterhead, July 27, 1803.

" Most heartily do I thank you for your kind congratulation on our union with the ancient Christian Church of our Country, and for your good wishes and prayers for our comfort in this measure. Of our ever finding comfort in it, I have no doubt, from the applause of my own mind that grows stronger on reflection, from the great apparent satisfaction of both the Congregations in this place, as well as from the expressed approbation of various wise and good persons in other places, and particularly that of Sir William Forbes of Pitsligo, whose piety and goodness must shew his judgment and approbation to be highly valuable. So highly was Sir William pleased with the measure, that he took the trouble to call on me three times before I saw him, and twice more after I had seen him. He told me the particular cause of his earnestness at that time was not only to express his sincere joy and approbation, but also to inquire by what means and arguments I

had prevailed on a Congregation once so averse from the measure of union. I told him all my proceedings, and mentioned to him what papers I had put into my people's hands. He entreated a reading of every thing that had been written on the occasion, and next day told me he came first to return the papers with thanks and approbation, and then to ask leave to carry them with him to Edinburgh, where he hoped to do good with them.

"The meeting of our Clergy on the 24th of August, I propose, if alive and able, duly to attend. That is usually a busy season with me in my profession as a medical man, on account of the number of strangers who visit this place in search of health; but were it much more inconvenient than it will be, I could not think of asking leave of absence from the first opportunity of seeing friends whom I shall love and esteem.

"With most respectful good wishes to you, Sir, and begging leave to commend myself to your benediction, I remain," &c.

1804.] To communicate union among Christians, professing, as the Episcopalians in Scotland do verily profess, "one faith, one Lord, one baptism," having been long the supreme wish of Bishop Skinner's heart, of which the reader has had ample evidence, scarce a post now arrived in Aberdeen without bringing some proposal, some query to the Bishop's ear, and scarce a post departed

without a ready acquiescence on the Bishop's part, if the proposal was reasonable, without a solution of the query, if the query was capable of solution. At such a period, however, it was with grief unfeigned that the Primus of the Scottish Church received intimation of the sudden demise of his highly regarded friend and fellow-labourer in the work of Scottish Episcopal union, the Reverend Jonathan Boucher, Vicar of Epsom, Surry, who was suddenly cut off in May 1804. His sufferings in America, on account of his religious and political principles, cannot fail to excite the lively interest of those who have perused his valuable work, published in 1797, viz. "A view of the causes and consequences of the American Revolution, in thirteen discourses, preached in North America, between the years 1763 and 1775." These sermons are inscribed, by a well written manly dedication, to General Washington, whom Mr Boucher states to have been at one time his neighbour and friend; but he adds, in a truly Christian spirit, "the unhappy dispute which terminated in the disunion of our respective countries also broke off our personal connection; but I never was more than your political enemy, and every sentiment even of political animosity has on my part long ago subsided."

The Annalist of Scottish Episcopacy conceives that he would be doing his subject injustice, were he to withhold from his readers, the following

"burst of true Christian loyalty," as the biographer of Mr Stevens well denominates it,—of loyalty so very congenial to the political principles which have ever distinguished the Episcopal Church in Scotland,—that Mr Boucher's regard for that Church need not be wondered at. "Sincerely do I wish it were not now necessary to crave your indulgence for a few minutes longer,—it shall be but a few,—to speak of myself. If I am to credit some surmises, which have been kindly whispered in my ear, (and I am proud thus publicly to acknowledge, that it is to a man whose political tenets are the opposite of mine that I owe this information, communicated no doubt from motives of good will and humanity,) that unless I will forbear to pray for the King, you are to hear me neither pray nor preach any longer. No intimation could possibly have been less welcome to me. Distressing, however, as the dilemma confessedly is, it is not one that either requires or will admit of a moment's hesitation. Entertaining all due respect for my ordination vows, I am firm in my resolution, whilst I pray in public at all, to conform to the unmutilated liturgy of my Church; and, reverencing the injunction of an apostle, I will continue to pray for the King and all that are in authority under him, and I will do so, not only because I am so commanded, but that, as the apostle adds, we may continue to lead quiet and peaceable lives in all godliness and honesty. Inclination, as well as

duty, confirms me in this purpose. As long as I live, therefore, yea, whilst I have my being, will I, with Zadoc the Priest and Nathan the Prophet, proclaim,

"GOD SAVE THE KING *."

Although, since the time of Mr Boucher's proposed elevation to the Edinburgh episcopate, a situation which he would have filled both usefully and honourably, union among the Episcopalians of that capital had often been the subject of conversation; it had hitherto been treated with so much prejudice on both sides that the true nature of the thing had been lamentably misrepresented. It chanced, however, that so long back as 1793, when the matter was first agitated, a most respectable member of the vestry of the Cowgate chapel, after having in vain exerted himself to promote the laudable measure, was constrained to leave that chapel, from conviction of its anomalous state, and join himself and family to the Congregation of Bishop Abernethy Drummond. Yet, zealous according to knowledge, did this worthy layman continue to exert himself in the promotion of a measure, of his deep-rooted regard for which he had given such exemplary proof, never letting any opportunity slip, by which he could impress upon the minds, whether of clergy or laity belonging to the separate communion, the strange state in

* Farewell Sermon, preached in Maryland, 1775; p. 587, of Boucher's Thirteen Discourses, &c.

which, as Episcopalians, their separation from the regular Episcopal Church of the country unquestionably placed them.

Of date the 24th May 1804, Bishop Skinner received from this highly respected individual the following most interesting communications :—

LETTER XXXV.

DR. SPENS TO BISHOP SKINNER.

" I take the liberty, at the request of an intimate friend, to transmit, for your perusal, a letter from him to me on a most serious subject, in which we are very sincerely interested; and your Reverence's well known zeal in the cause will readily excuse this freedom in a stranger.

" Not being able, from age and infirmities, to take such an active part as my inclination would lead me to take, or as the subject might require, I have requested a clerical friend, the Rev. Mr Walker, very zealous in the cause, to forward this to you ; and when it is convenient, and you are pleased to honour me with a reply, my address is, Dr Spens, Edinburgh."

The letter thus transmitted was from an amiable young layman ; and, doing him lasting honour, it is here recorded.

" Edinburgh, May 19, 1804.

" My dear Sir,

" I know I shall gain your full attention, when I inform you, that I write this on the subject of the Episcopal union, and as a most sincere and decided friend to that measure. I have of late applied my mind to the study of the question as attentively as possible, and the result is, my perfect conviction that the union is most desirable, and that our Episcopal Congregations, while disunited, are in an irregular and uncomfortable state.

" I am happy, too, to think, that the difficulties attending the union are not likely to be great when the question is fully and fairly considered; and my object in addressing you is, to point out one that, I am much inclined to think, can be easily removed.

" The doubts of those who hesitate, can only be founded on the nonconformity of the members of the Scottish Episcopal Church. So far as that nonconformity is purely civil, it relates to the oath of allegiance, which no candid man can doubt the readiness of the Scottish Episcopal Churchmen to take, if separately proffered; and the oath of abjuration, which no candid man can blame these Churchmen, (their circumstances considered,) for refusing to take. These points of nonconformity, therefore, I lay out of my view.

" There is another point of nonconformity,

however, which, as to the Legislature, is civil, but as to English Priests is also spiritual, I mean the Thirty-nine Articles which the act of 1792 requires to be assented to by Scottish Episcopal churchmen, in order to give them the benefits of toleration. For want of this, it is thought by some, that the Scottish Episcopal Church is exceptionable; first, as having no confessional, and, secondly, as not acknowledging the King's supremacy, as thereby declared in the 37th article.

"I am far from thinking this a radical objection myself; but if it be likely to prove a stumbling-block to any, or if the removal of it be likely to facilitate the object in view, as I really think it would, you, I am sure, will concur with me in wishing it removed. Now, to me, it appears that this would be an easy matter. I would have been convinced, had I never read the venerable Bishop Skinner's excellent 'Vindication,' that the Episcopal Church in Scotland, emanating from that of England, whatever are its powers, as a national and particular church, could have no objection to admit all these articles as just, reasonable, and useful, for avoiding uncertainties and doubts. But the Bishop's work puts it beyond a doubt. I need not refer you to what he says at page 479, where his objection is naturally and easily drawn from this point of conformity, being so linked with the others that the compliance with it is thereby rendered im-

possible. So I think it as to all civil effects. But if the Scotch Bishops were to adopt these articles, with the trifling variations requisite for Scotland instead of England, as belonging to their Church, to sign them as such, and to require the signature of them at ordinations, &c. I do think it would materially affect some opinions worthy of attention. Can you suggest this to Bishop Skinner?—as coming from one who wishes well to so good a cause, and would be disposed to treat, with all possible caution, any communication which you might be authorized to make to him. I am," &c.

Dr N. Spens.

In the passage of Bishop Skinner's "Vindication," to which this excellent letter refers, the author had said truly, that, "to subscribe a declaration of their (the Scottish Episcopal Clergy) assent to the Thirty-nine Articles of the Church of England, was a requisition with which they surely cannot refuse to comply from any objection to the general doctrine of these Articles, since they are ready, on every occasion, to testify their being in communion with the Church of England, and subscribing her articles is only doing that in a more solemn and legal manner. It would, therefore," adds the Bishop, "tend greatly to facilitate our obedience to this part of the statute (of 1792.) if means could be contrived to receive our compliance with it in a manner distinct from

the other qualifications which the law prescribes." The means being now, in some measure, pointed out, Bishop Skinner eagerly embraced the opportunity afforded him, in the month of August following, of submitting to the Clergy of his diocese, at their Synodical Meeting, what he conceived to be the only possible way of complying with the suggestion in the letter addressed to Dr Spens, viz. the convoking the whole Bishops and Clergy of the Scotch Episcopal Church, for the express purpose of adopting, as the Confessional of that Church, the Thirty-nine Articles of the Church of England, and of subscribing to the same accordingly.

Hence, no sooner did the Aberdeen Clergy signify their entire concurrence in this plan, than the Bishop writes thus, (of date 30th August 1804,) to one of the English ordained Clergy in Edinburgh, friendly to the measure of union: "I took the opportunity of a late Synodical Meeting of the Clergy of this diocese, to lay before them my opinion respecting the measure of subscription of the Thirty-nine Articles; a measure which has been so strongly recommended to us. The result of our deliberation was, that the matter should be forthwith submitted to the serious and solemn consideration of the whole Church. In consequence, therefore, of what was thus earnestly requested by the Clergy under my inspection, I have suggested to my Right Reverend Colleagues the propriety of our holding a

General Meeting of all the Bishops and Clergy of this Church who may be able to attend it, for the purpose of exhibiting such a public testimony of our agreement in doctrine and discipline with the Church of England as may satisfy the Clergy of that Church, presently officiating in Scotland, that they may safely and consistently join themselves to our communion, and become part of the still existing remnant of the old Episcopal, and once established Church of this country."

His venerable colleagues concurring in the wishes of their Primus and his Clergy, a circular letter was immediately transmitted to every Pastor and Minister of the Scotch Episcopal Church, in terms as follow :—

" Aberdeen, Sept. 11, 1804.

" Rev. Sir,

" By authority of the Right Rev. the Bishops of the Church in Scotland, I have to acquaint you, that a General Meeting of them and their Clergy is to be holden in the Chapel of the village of Laurencekirk, on Wednesday the 24th day of October, at 10 o'clock in the forenoon. The purpose of this meeting being, in the most solemn manner, to exhibit a public testimony of our conformity in doctrine and discipline with the Church of England, and thereby to remove every remaining obstacle to the union of the Episcopalians in Scotland, it is hoped that no Clergyman of our communion will, without cause the most urgent, withhold his attendance.

"The Bishops are the more anxious that the meeting be duly attended, lest the unnecessary absence of any of their Clergy should be considered as unfavourable to the design for which they are summoned, especially by those of the English Clergy officiating in Scotland, who have expressed, in the strongest terms, their approbation of a measure which promises to be highly conducive to the interests of Episcopacy, and the support of the church in this part of the kingdom.

"Commending you to God's grace and direction, I am, &c.

"JOHN SKINNER,
"*Senior Bishop and Primus.*"

Bishop Skinner having forwarded a copy of this summons, for the satisfaction of the friends of union in Edinburgh, he received a reply from the Clergyman to whom the intimation of the meeting at Laurencekirk was given, which does equal honour to the head and heart of the writer.

LETTER XXXVI.

THE REV. DR SANDFORD TO BISHOP SKINNER.

"Edinburgh, Sept. 18, 1804.

"I am happy to find by the tenor of the circular letter to your clergy, that more clergy of

the Church of England than myself have expressed themselves strongly in favour of the measure of union. It is pleasant to be supported by my brethren in this good cause; particularly so to me, who have communicated hitherto only with Mr A. and with him I have not been able to discuss the subject of your proposed subscription to the Thirty-nine Articles of the Church of England, on account of the present very distressing state of his health. As an individual, I have fairly and openly stated to you my opinion, from which I cannot imagine that I shall have any reason to retract; namely, that if this testimony of your agreement with the Church of England be given in the solemn way which you propose, and our Thirty-nine Articles be thus made the permanent confessional of the Scotch Episcopal Church, there can be no objection to our union; nay, on the contrary, that our continuing in separation from you, cannot be justified on any grounds which will bear the scrutiny of sound ecclesiastical principles. Thus, Right Rev. Sir, is my decided judgment formed, as you know, after much serious and deliberate examination. And this opinion you are at liberty to express as mine, if it can be of any use on the present occasion. But, at the same time, I entreat you to consider that I speak only as an individual. I am not authorized to speak for my brethren. I have not as yet made known my decision, and the reasons upon which I have founded it, to

those in whose spiritual welfare I am most concerned, and who, I hope and trust, will act with me. Of this solitary opinion I surrender the use to your good sense, discretion, and friendship. The time is approaching, I trust, when I shall be able to say more; but, at present, I presume the object of your Convocation is merely to give this desirable testimony of your agreement with us, in the hopes of that favourable result which may justly be expected from such a declaration on your part. When you have done this, I know what I shall esteem it, in conscience, my duty to do; and you of the Episcopal Church in Scotland, whatever be the consequence, may say, *liberavimus animas nostras.*"

On receipt of this the Primus immediately made the following reply.

LETTER XXXVII.

BISHOP SKINNER TO DR SANDFORD.

"Aberdeen, Sept. 25. 1804.

"It is with very great satisfaction that I observe what you have written, and written so emphatically, on the subject of our proposed subscription of the Thirty-nine Articles, and of our adopting them as the public and permanent confessional of our Church; after which, you think that there can be no objection to the so much desired union.

"This, you say, is your 'decided judgment;' but you wish me to consider it as the judgment of an individual only. To this wish I shall certainly think it my duty to attend, and that the more cheerfully on account of the weight which must be allowed to the judgment of such an individual,—one who has given to the subject in hand the most serious and impartial examination, and been at pains to divest himself of every prejudice which might entangle his view of it. He who now sees it in this light, must be well qualified to represent it fairly to others, and I cannot but hope that due regard will be shewn to his representation.

"As our Clergy are now naturally turning their thoughts to the subject of the Thirty-nine Articles, some of them have suggested the propriety of a little alteration, particularly in the seventeenth article, to free it from the absurd Calvinistic sense which some of its subscribers in England are daily forcing upon it. But, I fear, that to subscribe the Articles in any amended form, might be considered as not subscribing them at all; and, therefore, any observations made with a view of illustrating the true sense of them had better, in my opinion, be thrown into a preamble to our form of subscription; and something of this kind seems peculiarly necessary with regard to the thirty-fifth, thirty-sixth, and thirty-seventh articles, which are all peculiar to the Church of England, and therefore when sub-

scribed by us, can be considered only as articles of union, whereby we express our approbation of what that Church has intended by them.

"I am just now preparing a discourse on the subject of the Articles, from 2 Timothy i. 13. which I mean, God willing, to deliver as an introduction to the business of our meeting; and in which I shall endeavour to enforce the necessity of our 'holding forth St Paul's form of sound 'words, in the faith and love which he so pow-'erfully recommends; that is, with a firm faith 'in Christ, and a true Christian love to all the 'members of his mystical body.' In that love I beseech you, my dear Sir, to believe that I have a most fervent desire to co-operate with you, in the pious and good work which is now engaging your zeal and attention. May God enable you to bring it to a happy conclusion, and bless you evermore with his favour and loving kindness. I shall be longing to hear again from you, and have much more to say than I can write at present. It will always, however, give me pleasure to say, with how much affection, esteem, and regard I am, and I trust in God shall ever be," &c.

On the eve of the Convocation, and when every thing had been arranged between Bishop Skinner and his colleagues for conducting the important business which they had in hand, he was honoured with a communication from Edinburgh, couched in language which, as it shewed the un-

precedented interest taken by the highly valued writer in the welfare of our Church, had the effect of instantly inducing the Primus to abandon his intended preamble to the Articles, and, in common with the whole body of Bishops and Clergy, to admire the modesty, exemplary zeal, and profound judgment, which dictated the contents of this interesting communication.

LETTER XXXVIII.

SIR WILLIAM FORBES, BART. TO BISHOP SKINNER.

" Edinburgh, 21st October 1804.

" After a long tour in England, I arrived at home last night. This morning I have had the pleasure of an interview with my very worthy friend Dr Sandford; and it afforded me no ordinary satisfaction to find his sentiments as strong as ever in favour of the object we have so much at heart, an union of all of the Episcopal persuasion in this country with the Episcopal Church in Scotland.

" In conformity with your wish, the Doctor put into my hands your ample communication of the 9th curt. on the subject of the Scottish Church's adoption of the Thirty-nine Articles of the Church of England, in order to supply the want of a confessional, and I request your acceptance of my grateful thanks for the honour you do me, by wishing that I should see the pream-

ble *, which you think it may be necessary to prefix to your subscription of these Articles. I have read the preamble, as well as the King's declaration prefixed to the Thirty-nine Articles, with all possible attention. I have also had a good deal of conversation with Dr Sandford on this head; and, as I perceive you are to hold a Convocation at Laurencekirk next Wednesday on that subject, I do not lose a day to communicate to you what has occurred to me on this very important point.

"With regard to adopting the Thirty-nine Articles of the Church of England as a confessional for the Episcopal Church in Scotland, I hope I need not use many words to convince you that I hold the honour and the dignity of our national Church as high as any one can possibly do. I know the Episcopal Church in this land to be independent of, and equal to, any Church upon earth. God forbid also that I should ever think of her Bishops and Clergy subscribing Articles, which in their hearts they do not approve. After having heard, however, what Dr Sandford said on the head, I cannot but agree with him in strongly expressing my hope that your proposed preamble may not be insisted on. It were the height of presumption in me to think myself capable of entering into the reasons for forming this opinion; nor is it at all necessary, because Dr. Sandford tells me that he has fully explained himself on

* For this intended preamble, see Appendix, No. II.

the subject to Mr Walker, who is to be present at the Convocation at Laurencekirk. I may, however, merely go so far as to say, after reading over your preamble with all possible attention, that although the purpose you had in view when you drew it up be no doubt extremely laudable, viz. the preventing any misconception of the sentiments holden by the Episcopal Church in Scotland in regard to certain of the Articles, and although I do myself most cordially assent to every word of what you have written, yet I doubt whether that preamble, or indeed any preamble, could be made to answer the purpose you have in view. For I am afraid it is not within the compass of human language, or in the power of human intellect, (in our present state of imperfection,) to frame an interpretation of such abstruse and difficult points of theology, which shall not be liable to objections of some sort or other; because what appears clear to you and to me at this moment, may not be so to others. And even in the lapse of time, human language itself becomes subject to unavoidable and imperceptible changes, as has happened, I verily believe, in the case of the Thirty-nine Articles. Vide Dean Tucker on the Quinquarticular Controversy.

"Perhaps, therefore, it will be best, (if you feel that you can do it,) that the Articles be subscribed agreeably to the Act 1792, as they stand in the service-book of the Church of England, and prefaced as they there are with the royal de-

claration; every subscriber explaining them to himself, according to what seems most consonant to the word of God, and according (as I believe) to the practice in England, which I find will be most agreeable to some of the English ordained Clergymen here, who in that manner did themselves subscribe the Articles.

"But I beg pardon; I feel that I am getting out of my depth, and that all which is necessary for me to do is to refer you to the communications that have passed between Mr Walker and Dr Sandford on the subject. Requesting your forgiveness for this long intrusion, and making offer of my most respectful compliments to those fathers of the venerable Episcopacy of Scotland to whom I have the honour of being known, I remain, with much respect, regard, and esteem," &c. &c.

"*P.S.* I shall wait with no ordinary anxiety for the result of your deliberations in Convocation next Wednesday."

As, through the uncommon accuracy and arrangement of the late venerable Primus, the Annalist of Scottish Episcopacy has been enabled thus far to carry on his narrative by the most authentic documents, establishing the true and unvarnished state of things as they occurred, his purpose is to proceed by the same rule, and sedulously to abstain from thrusting in either a sentiment or a word of his own, so long as he

can, in the words of Bishop Skinner, and of his correspondents, put the reader in possession of the different facts and circumstances which he has undertaken to communicate. Apology is certainly due, and, being due, is most humbly and respectfully proffered, for thus subjecting the hasty epistolary productions of the parties to the public eye. But, in so doing, the Annalist of the Scottish Episcopal Church throws himself upon the clemency of her friends, and of the friends of those with whose correspondence such liberties are used; for, being aware, that what the Biographer of Bishop Skinner is solicitous to publish is truth, they must know that truth is only to be sought for and acquired in the holograph productions of those who were immediate actors with the Bishop in the scenes recorded. Himself a member of the Laurencekirk Convocation of 1804, the Annalist might here, if any where, introduce his own statement of facts, and his own view of measures; but he forbears, and proceeds to give, in Bishop Skinner's own words, the history of his adoption of the Confessional of the Church of England by her humble sister Church in Scotland. The account is taken from the Bishop's Journal of Transactions in the Scottish Episcopal Church during his administration, and which the reader has been already informed, the author of the Journal ordered to be preserved among the archives of that Church.

"In consequence of the summons issued by

authority of the Bishops, there assembled at Laurencekirk, on the 24th of October 1804, four Bishops, viz. Bishop Skinner, Bishop Macfarlane, Bishop Watson, and Bishop Jolly, (the other two, Bishop Abernethy Drummond and Bishop Strachan being prevented from attending by old age and infirmity,) and, together with these Prelates, thirty-eight Presbyters, and two Deacons. They convened in the chapel at ten o'clock, A.M. when the morning-service was read by Bishop Watson, as pastor of the Congregation of Laurencekirk. After which the business of the meeting was opened, in a discourse delivered from the pulpit by Bishop Skinner; which discourse the Convocation afterwards required the Bishop to print with all convenient speed, in order that it might be circulated by the Clergy for the satisfaction of their people. No sooner had the lay-members of the Congregation been dismissed, than the meeting was solemnly pronounced by the Primus, A Convocation of the Bishops and Clergy of the Episcopal Church in Scotland, regularly called for the purpose mentioned in the intimation issued by the Bishops; which purpose was now to be entered upon with all the solemnity due to the great and acknowledged importance of it. The other Bishops having severally delivered their opinions on the subject before them, in terms most affectionately expressive of their anxious wishes for the satisfaction of the Clergy, and for the accomplishment of the object they had in

view, Bishop Jolly made an address to the Convocation.*

"The Clergy were then invited by the Primus, as preses, *ex officio*, to declare their sentiments in regard to the measure now proposed to them; and if any of them had come prepared to speak on the subject to which their attention had been directed, they were assured by the Bishops that they would meet with a most patient hearing, and their remarks with the most serious consideration, there being nothing farther from the intention of their ecclesiastical governors than the imposing on the consciences of their Clergy any thing that did not meet with their own full consent and hearty approbation.

"On receiving this assurance, the Rev. Mr Skinner at Forfar requested permission to quote some authorities, which he had been at pains to collect from a few of the most approved writers of the Church of England, tending to shew, (and they certainly do shew in the most satisfactory manner,) that the Thirty-nine Articles of religion, now adopted as the Confessional of this Church, are neither Calvinistic, Antinomian, nor Pelagian, but in all points agreeable to the revealed word and will of God.

"Having finished the reading of the extracts which he held in his hand, Mr Skinner said: 'Impressed as I am with the force of these opi-

* See Appendix, No. III.

'nions and arguments, which I have had the ho-
'nour of stating to this venerable audience, I
'do now willingly, and, *ex animo*, consent to the
'adoption of the Articles of the United Church
'of England and Ireland, as the articles of re-
'ligion of the Church to which I belong; ac-
'knowledging all and every one of them to be,
'in my opinion, agreeable to the word of God.
'For, after mature investigation, I find, that, to
'the Calvinist, the Articles declare the doctrine
'of universal redemption; to the Pelagian, they
'assert the existence of original or birth-sin;
'to the Antinomian they declare that good
'works are a *sine qua non* of salvation, though
'not the meritorious cause of it. To the Latitu-
'dinarian they avow, that 'they are to be accur-
'sed who presume to say, that every man shall
'be saved by the law or sect which he profes-
'seth, so that he be diligent to frame his life ac-
'cording to that law and the light of nature;'
'while they teach the Romanist, that 'we are
'accounted righteous before God only for the
'merit of our Lord and Saviour Jesus Christ'
'by faith, and neither for our own works or de-
'servings, nor for the supererogatory works of
'saints.'

"The question being now put, whether the rest of the Clergy present agreed in this sentiment? After a few desultory remarks made by some on the manifest expediency of the measure, they all, according to seniority, answered in the

affirmative; and declared their readiness to subscribe the Thirty-nine Articles of the Church of England in the form and manner required by the Act of Toleration, passed *anno* 1792, entitled, 'An Act for granting relief to Pastors, Ministers, and Lay-persons of the Episcopal Communion in Scotland.'

"A large sheet of vellum having been provided for the occasion, the following preamble was drawn up and engrossed upon it:—'We, the Bishops and Clergy of the Episcopal Church in Scotland, assembled in a Convocation holden at Laurencekirk, in the county of Kincardine, on the 24th day of October, in the year of our Lord 1804; having taken into our serious consideration the obligation which we lie under, to provide, as far as we are able, for the preservation of truth, unity, and concord, in that small portion of the Church committed to our charge; and having observed with regret, that, owing to the confusions of the times, and the various difficulties which the Episcopacy of Scotland had to encounter, even when established by law, no public Confession of Faith has been prescribed, or handed down to us, who have thought it our duty to adhere to that ecclesiastical constitution, which we believe to be truly apostolical;—under these circumstances, are unanimously of opinion, that it would be highly expedient to exhibit some public testimony of our agreement in doctrine and discipline with the united Church of England and

Ireland, as by law established, and, for that purpose, to give a solemn declaration of our assent to her Thirty-nine Articles of Religion, in the words and form of subscription required by the act of the 32d of his present Majesty, entitled 'An Act for granting relief to Ministers, Pas-'tors, and Lay Persons of the Episcopal Commu-'nion in Scotland.'

"Resolved, therefore, as we now are, by the grace of Almighty God, to adopt these Articles as the public test or standard of the religious principles of our Church:—

"We, whose names are underwritten, the Bishops and Pastors of Congregations of the Episcopal Communion in Scotland, meeting for divine worship at the several places annexed to our respective names, do, willingly and *ex animo*, subscribe to the book of Articles of religion agreed upon by the Archbishops and Bishops of both provinces of the realm of England, and the Clergy thereof, in the convocation holden at London in the year of our Lord 1562; and we do acknowledge all and every the Articles therein contained, being in number Thirty-nine, besides the ratification, to be agreeable to the word of God. And we, the subscribing Bishops, have also resolved in future to require, from all candidates for holy orders in our Church, previously to their being ordained, a similar subscription.'

"The Bishops and Clergy present immediately subscribed, according to seniority, on this sheet

of vellum, which was committed to the Primus' charge, to be by him lodged for preservation in the Ecclesiastical chest at Aberdeen, and for the purpose of receiving the subscription of the other Bishops and Clergy that are or may be consecrated or ordained in the Scotch Episcopal Church.

" The measure of adoption and subscription being thus cordially and happily accomplished, all that remained was to communicate, in the most respectful manner, the procedure of the Convocation to the Archbishops and Bishops of the United Church of England and Ireland;—which communication the Primus was requested to make as soon as convenient. He accordingly lost no time after the dissolution of the Convocation, in addressing by letter, of which a copy is here inserted, each of the Archbishops and Bishops of England, including the Bishop of Sodor and Man, and the Archbishop of Armagh, as Primate of the Church in Ireland :—

" My Lord,

" The Bishops and Clergy of the Episcopal Church in Scotland, having lately held a General Meeting for the purpose of exhibiting a public testimony of their conformity in doctrine and discipline with the United Church of England and Ireland, they unanimously resolved to give a solemn declaration of their assent to her Thirty-nine Articles of Religion; which was done accordingly in the form or words of the subscrip-

tion required by the Act in the 32d of his present Majesty, entitled, ' An act for granting relief ' to Pastors, Ministers, and Lay Persons of the ' Episcopal Communion in Scotland ;' the Bishops having also signed a resolution to require from all candidates for holy orders, in their Church, a similar subscription.

" A measure so expressive of our earnest desire to promote the true knowledge and salutary influence of those religious principles by which the United Church of England and Ireland is so happily distinguished, we deemed it our duty to communicate, in the most respectful manner, to the Prelates of that Church ; and as senior Bishop of our small society, I was requested to make this dutiful communication of the sentiments entertained by those with whom I am officially connected.

" In their name, therefore, and with the most profound respect and veneration for your Lordship's exalted character. I have the honour to be," &c.

" The Hon. Dr Lindsay, Bishop of Kildare, having been in Scotland, his native country, at the time of the Convocation, the Primus wrote also to his Lordship, and soon after to all the other Prelates of the Church of Ireland. To these letters, returns in due time arrived, from the Bishops of Winchester, London, Salisbury, Worcester, Ely, Peterborough, Chester, Chiches-

ter, Carlisle, Bristol, Gloucester, Exeter, Bangor, and Llandaff, in England; and from the Archbishop of Dublin, and the Bishops of Kildare, Killala, Ossory, Clonfert, and Dromore in Ireland,—all expressing sentiments of the most friendly regard for the Episcopal Church in Scotland, and for her prosperity."

The Bishop of Salisbury, Dr Douglas, says, "I flatter myself it will have very happy consequences, and be the means of inducing all the Ministers of Episcopal Congregations in Scotland to acknowledge and submit to the jurisdiction of the Scotch Bishops."

The Bishop of Ely, Dr Yorke, after mentioning receipt of Bishop Skinner's letter, adds: "It will, I doubt not, be productive of great satisfaction to my brethren, as it is to myself, to be possessed of so decisive, so authentic a testimonial of such perfect harmony of sentiments, as is expressed in it, between the two Episcopal churches. With my earnest prayers for our mutual prosperity, I subscribe myself, with great sincerity and respect, your faithful brother," &c.

The Bishop of Winchester, Dr North, writes thus:—"I am honoured by your valuable communication concerning the Episcopal Church in Scotland. I have ever retained a high respect for that Church, for the very respectable character of its Clergy, and for your own in particular. Every increase of union in the Christian church is matter of great satisfaction to me, and,

as such, I receive very sensible pleasure from the intelligence conveyed to me in your letter. I beg you to accept of my thanks for it, and to be assured that I remain, with the highest respect," &c.

The Bishop of Chester, Dr Majendie, after mentioning the communication made to him, concludes thus: "It will doubtless prove highly gratifying to every Prelate of the United Church of England and Ireland, to be assured of the declaration of conformity to her excellent doctrines and form of discipline, from so venerable a body of men, and to learn that a similar declaration will be required of those who may hereafter become candidates among you for holy orders. I have the honour to subscribe myself, your obliged and affectionate brother," &c.

The Bishop of Gloucester, Dr Huntingford, having expressed his anxiety for maintaining unity in the church catholic, adds as follows: "The resolution which you have kindly imparted to me, passed, as it is, by a body whom I honour and revere, appears to me well calculated for rendering more firm the United Church of England and Ireland. Your conformity to its doctrine and discipline will be the occasion of disseminating, more widely, opinions favourable to its principles and practice,—the operation of which will be, more extensive attachment.

"I request you to thank my Right Reverend

brethren in Scotland for this judicious and pious act of consideration towards our established Church; and allow me to say, I was particularly gratified in receiving the communication from you, whose name and writings had before conciliated my esteem. I am," &c.

The Bishop of Exeter, Dr Fisher, writes, that he "feels a high degree of satisfaction from the late declaration of the Bishops and Clergy of the Episcopal Church in Scotland, being clearly of opinion that the interests of that Church will be greatly promoted thereby."

The Bishop of Carlisle, now Archbishop of York, Dr Vernon, "sincerely hopes that the measure which the Episcopal Church in Scotland has adopted, will be productive of all the advantages which may fairly be expected from it."

The Bishop of Peterborough, Dr Madan, considers it "as an event which cannot fail to comfort and gladden the heart of every well-wisher and cordial friend to the Christian cause."

The Bishop of Bristol, Dr Pelham, "takes the first opportunity, after receipt of his letter, of assuring Bishop Skinner, how much satisfaction he received in perusing its contents, by giving him that proof of unanimity, which he trusts nothing will interrupt"—subscribing himself "the Bishop's affectionate brother."

The letter of Dr Buckner, Bishop of Chichester, the Annalist gives entire:—

LETTER XXXIX.

THE BISHOP OF CHICHESTER TO BISHOP SKINNER.

"Chichester House, Nov. 20. 1804.

"Reverend Brother,

"I sincerely participate in the satisfaction which the Bishops and Clergy of the Episcopal Church in Scotland express, at the closer connection they have formed with the United Church of England and Ireland, by adopting our established formulary of faith; and I hope and trust, that a work which has apparently taken twelve years to accomplish, will prove of essential service to the general interests of true religion in this kingdom.

"Τῷ αὐτῷ στοιχεῖν κανόνι,—τὸ αὐτὸ φρονεῖν are apostolical directions; and while we agree in articles of belief, may we all harmonize in moral conduct, and be σύμψυχοι in brotherly love.

"With real respect for your venerable fraternity, I am," &c.

In addition to these endearing testimonies of brotherly regard from English Prelates of acknowledged worth, piety, and learning, the answers returned by the Irish Bishops speak a language equally grateful to the Scottish Episcopate. The Lord Viscount Somerton, Archbishop of Dublin, expresses very great satisfaction on hearing of a "circumstance which cannot fail to

promote the true knowledge, and salutary influence, of those religious principles which are now held in common by the Churches of England, Scotland, and Ireland."

The Bishop of Clonfert, Dr Beresford, observes, that " conformity in doctrine and discipline with the United Church of England and Ireland, so publicly testified by the Episcopal Church in Scotland, must be to us a source of much congratulation ; and the very marked and respectful manner in which the information has been communicated, has, I am persuaded, made no unacceptable impression."

" In respect to myself, with the profoundest respect and truest brotherly affection towards you and the venerable body of which, on this occasion, you are the worthy and distinguished prolocutor, I have the honour to be," &c. &c.

The Bishop of Killala, Dr Stock, is " thankful to the divine goodness, that an end is at last put to a separation between two reformed Churches agreed in all essential articles of faith, and differing only in political opinions of inferior and transitory importance. Whoever," adds he, " has studied the history of Scotland at the period of the Revolution in 1688. will see, with deep regret, how easy it would have been, with due management and Christian temper on the part of the principal actors of the times, to have maintained that country in as close agreement with England in Church-government as in civil."

The letter of the Bishop of Kildare, Dr Lindsay, breathes so much the spirit of a Scotchman, that the Annalist trusts his Lordship will pardon him for gratifying the friends of Scottish Episcopacy with the whole of it.

LETTER XL.

THE BISHOP OF KILDARE TO BISHOP SKINNER.

" Dublin, Dec. 28, 1804.

" Right Rev. Sir,

" Your letter of the 19th November, much as it flattered my feelings as your countryman and as a member of a family * formerly in intimate connection with your portion of the Church, gave me, at the same time, some uneasiness; for I was apprehensive that you intended to limit your communication in these parts to his Grace the Lord Primate of all Ireland and myself; thereby addressing each of us separately from the United Church of England and Ireland.

" The circular letter, which has since been distributed to the Prelates of this part of the united kingdom, and, as far as I can judge at present, with abundant gratulation, has removed this uneasiness; and, with grateful thanks to you, Right Reverend Sir, and to the rest of the Bishops and Clergy of the Episcopal Church in Scotland for the early communication of your

* The family of Balcarras.

resolutions with which I have been honoured, I beg permission to rejoice in an event which establishes the entire union, and secures the consistency of the united Churches of England, Scotland, and Ireland.

" With sentiments of the most sincere respect for you, the senior Bishop of our now happily reunited Church in Scotland, I have the honour to remain," &c.

The measure of subscription of the Articles being thus harmoniously accomplished, and most cordially approved by the English and Irish hierarchy, one naturally looks for the good effects prophesied to result from it; and closely indeed did they follow the Laurencekirk Convocation, since not a month elapsed from that date, when an English ordained Clergyman in the city of Edinburgh, whose mental and moral endowments made him an acquisition to any Church, having completely prepared himself and his flock for this important part of Christian duty, addressed the following most agreeable tidings to the Scottish Primus :—

LETTER XLI.

REV. DR. SANDFORD TO BISHOP SKINNER.

" Edinburgh, Nov. 19, 1804.

" I consider this as one of the happiest days of

my life. I have to day, in presence of the Rev. Mr Walker and the Rev. Mr Adam, subscribed the Articles which unite me and my flock to your venerable Church. I am exceedingly glad to tell you, that my little paper has been received with the greatest good-will.* Not a dissenting voice have I heard. Those of my subscribers and hearers with whom I have conversed, and from whom I have received letters upon the occasion, have, with one voice, approved of our union. I hope every thing is done as you would wish, and that I may now be considered as one of your Clergy, and as such receive your licence to my charge. I wait with some impatience your acceptance of my subscription. And am," &c.

To this interesting communication the reader will not entertain a doubt, that the return made by Bishop Skinner was alike satisfactory as it was speedy; and that the commencement of Episcopal union in the Scottish metropolis was matter of general gratulation among all the friends of Ecclesiastical tenets and concord on this side of the Tweed.

Eventful as the year 1804, (now drawing towards its close,) had proved to the Episcopacy

* For this unanswerable paper, containing the motives which determined the writer's conduct, and which was drawn up in order to satisfy his people of the benefits to be derived from an union with the Scotch Episcopal Church, see Appendix, No. IV. where the Articles of Union will also be found, No. V.

of Scotland, and occupied, as throughout, the Primus' thoughts had been with the transactions of the year, he received no small gratification from the last letter which this year brought him from England on the subject of union, inasmuch as it spoke a language level to every capacity, and not to be gainsaid by any man who professes himself an Episcopalian.

The amiable Bishop Porteous, to whom, as Bishop of London, the British Colonies, and, at one period, the English ordained Clergy in Scotland, looked with diocesan respect and submission, had, in his letter to Bishop Skinner, of date November 12, 1804, simply expressed himself thus:— "I am very well pleased to find that you and your brethren have made a declaration of your assent to the Thirty-nine Articles of religion of the Church of England, and beg leave to return you my thanks for the communication of the measure so expressive of your earnest desire to promote the true knowledge and salutary influence of those religious principles by which the united Church of England and Ireland is so happily distinguished." But in the following letter addressed to Bishop Skinner by his Lordship's domestic chaplain and near relative, the worthy Prelate speaks his sentiments on the subject of Scottish Episcopal union in a manner as authoritative as circumstances would permit.

LETTER XLII.

REV. EDWARD HODGSON TO BISHOP SKINNER.

" Fulham Palace, Dec. 10, 1804.

" I cannot forbear expressing to you how happy I have been made by hearing from the Bishops of London and Lincoln, that the Scottish Episcopalians have publicly assented to the Thirty-nine Articles of our Church. Many happy effects, I trust, will flow from this measure; and first and foremost, that which you have felt such a laudable anxiety to bring about, from the time I first had the pleasure of being known to you, viz. the union of the two bodies of Episcopalians resident in Scotland. My good patron shewed me, some few weeks back, a letter which he had written to Sir William Forbes of Edinburgh, the principal topic of which was perfectly foreign to this business, but he afterwards mentions and gives his sentiments fully respecting the union, sentiments so very different from those which, in your quarter, his Lordship has been represented to entertain on the subject, that I requested he would permit me to copy what he said, that I might communicate it to you. His Lordship kindly complied, and I give you the extract as follows:—

" In the mean while, I will say a few words respecting Dr Sandford's letter which you enclosed, and which contains a very concise and able

statement of the unfortunate difference subsisting between the Scottish Episcopal Clergy and the English Clergy settled in Scotland. I have no hesitation in saying, that as the Scottish Bishops have now made a declaration of their assent to the Thirty-nine Articles of the Church of England, and offer the English Clergy the use of their own Eucharistical Liturgy, there seems to be no reasonable objection to an union of those two bodies; and I am persuaded that such an union would conduce greatly to the interests of religion in that part of the united kingdom, because it would restore what is extremely wanted there, the benefit of Episcopal superintendence,—the benefit of a licensed Clergy,—the apostolical rite of Confirmation,—and the consecration of their places of public worship,—which things are all plainly necessary to constitute and preserve a regular Episcopal Church.

"The union, therefore, of the English and Scottish Episcopal Clergy, appears to me a desirable object. But as it can only be effected by the full and free consent of both parties, as neither the one nor the other can possibly be forced into it, the only means that can or ought to be used to bring it about, are argument, persuasion, Christian charity, and Christian forbearance; abstaining carefully from all harsh language and invidious names, which tend only to irritate and provoke, and to widen the breach instead of healing it."

"Such are the sentiments of the Bishop of London, which I think you will be gratified to hear. Bearing in mind the pleasant manner in which I spent the holidays at Aberdeen, Christmas 1801, I beg to be kindly remembered to all your family; and wishing the Christmas 1804 may be equally joyous, I am," &c.

1805.] The year 1805 commenced no less auspiciously than the preceding year had concluded. The friends of union multiplied every where, and gladdened the hearts of its zealous promoters in England as well as in Scotland. Congratulatory letters were poured in on Bishop Skinner from each side of the Tweed, on the success of his labours, and on the rapid progress of Ecclesiastical unity and order, now to receive such additional sanction and support, as made their speedy consummation, in the Scottish metropolis, a matter no longer of doubt but of certainty. On the 26th of February 1805, a regular deed was drawn up by the trustees and vestrymen of the English Episcopal Chapel in Edinburgh, originally founded by the Right Hon. Lord Chief Baron Smith, acknowledging the Episcopal Church in Scotland to be a pure and primitive part of the orthodox church of Christ, and binding the subscribers to pay that spiritual obedience to the Episcopacy of Scotland, which the members of Episcopal Congregations owe to their spiritual superiors. Before, however, submitting

this valuable document to the reader's perusal, the Annalist would be wanting in duty to departed worth, and to the best lay friend whom the Scottish Episcopal Church, (amongst all the sons which she had brought forth,) had for a century seen, were he to omit noticing a correspondence re-opened on the 15th of February 1805, between the late Sir William Forbes, Bart. and the venerable administrator of the ecclesiastical law in England, on the subject of the last remaining obstacle in the way of union, viz. "whether English ordained Clergymen in Scotland, by uniting with the Scottish Bishops, rendered themselves incapable of church preferment in England; or, in the event of holding such preferment at the time of their union, whether they endangered its continuance by such a measure?" The worthy Baronet, after entering minutely into some individual cases, which rendered him particularly anxious for a favourable solution of the above queries, concludes his letter thus: "I owe many apologies for this long intrusion, but the very great condescension with which you were pleased to receive my last letter, on this important and serious subject, emboldens me to trespass on your time, as I am extremely anxious that you should be rightly informed of the true state of the matter, for I think it very likely that the new Archbishop may wish to confer with you on this head.

"Indeed I could even wish to presume one

step farther on your goodness, by taking the liberty of asking your advice, in what shape the Vestry of our Chapel, who have the sole management of its temporal concerns, as well as the nomination of the Clergymen officiating, might have the means of arriving at the knowledge of the sentiments of the new Primate on the measure of union among the Episcopalians in Scotland. We were thinking whether it would be deemed too great presumption on our part, if we were to state to his Grace, in a short memoir, the situation of the English ordained Clergy in this country, with a view of learning in what light they will be considered by the Church of England on their joining in communion, while they remain in Scotland, with the Scotch Bishops—saving that obedience which those who do hold livings in Scotland, owe to their English diocesans; and with a reservation of the same obedience, should they afterwards obtain any preferment on the other side of the Tweed, to the holding of which, it is hoped, that such union would be no bar. May I hope that, when you have a leisure moment, if any such you ever have from your numerous and important avocations, you will honour me with a few words on this interesting subject."

As seven months elapsed before the eminent legal authority, to whom these interrogatories were put, could satisfactorily reply to them, the reader will be at no loss in perceiving the reason

why the Vestrymen of the Cowgate chapel, and its junior Clergyman, had piously submitted themselves to the spiritual jurisdiction of the Scottish Episcopate, before the senior Clergyman, although approving of the measure with equal cordiality, found himself at liberty to do the same. Hence the Annalist, bound, as he is, to pay the most scrupulous attention to dates, is obliged to record their respective submissions at different periods; and, first of all, to insert the deed transmitted by the Trustees and Vestrymen of the Cowgate Chapel to the Primus of the Episcopal College in Scotland, as their interim diocesan,—Bishop Abernethy Drummond having, some short time before, resigned the see of Edinburgh for that of Glasgow.

"To the Right Reverend Bishop JOHN SKINNER, Primus of the Episcopal Church in Scotland.

"Right Reverend Sir,

"We, Sir William Nairne of Dunsinnan, Bart. one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary,—Alexander Fraser Tytler of Woodhouselee, one of the Senators of the College of Justice,—Sir William Forbes of Pitsligo, Bart.—R. E. Philips, Esq. one of the Commissioners of his Majesty's Customs for Scotland,—John Smyth, Esq. of Balharry,—Robert Jamieson, Writer to the

Signet,—and John Hutton, Superintendent of Water for the City of Edinburgh, Trustees and Vestrymen of the English Episcopal Chapel in Edinburgh, originally founded by the Right Hon. John Smith, late Lord Chief Baron of his Majesty's Court of Exchequer in Scotland, being desirous of uniting ourselves in communion with the venerable remains of the ancient Episcopal Church of Scotland, of whose Bishops the succession has been continued without interruption by you, Right Reverend Sir, and your brethren, ever since she ceased to be the national Church of Scotland. We therefore do hereby declare for ourselves, that we acknowledge the Episcopal Church in Scotland to be a pure and primitive part of the Orthodox Church of Christ, of which we are desirous of being held to be members. And we, for ourselves, do hereby promise to pay that spiritual obedience to you, Right Reverend Sir, and your brethren, which the members of any Christian Congregation owe to their spiritual superiors; saving always the respect which we owe to the national Church of this part of the united kingdom as by law established, and whose rights, as far as temporal matters are concerned, we are bound, as good subjects to acknowledge; and reserving to ourselves the exclusive use, as long as we shall choose, of the Liturgy or Service-book as used at present in the Church of England.

"We most fervently pray for the preservation

and prosperity of the ancient Episcopal Church of Scotland. And we remain," &c.

(Signed) "Wm. Nairne,
Alex. Fraser Tytler,
William Forbes,
R. E. Philips,
John Smyth,
Robert Jamieson,
John Hutton.

"Edinburgh, 26th February 1805."

The above interesting paper being transmitted by Sir William Forbes to Bishop Skinner, accompanied with a most friendly letter from the Baronet himself, and containing sentiments not more grateful to the Bishop to hear, than the terms in which the deed of submission was framed, appeared to him appropriate and judicious. He, on the 7th March 1805, addressed a letter to Sir William in return, of which the following is a transcript.

LETTER XLIII.

BISHOP SKINNER TO SIR WM. FORBES, BART.

"By your most agreeable and obliging communication now before me, I observe, with heartfelt satisfaction, the progress that has been made in the pious and good work which has so long occupied your attention. My mind is also deeply impressed with a just sense of the honour done me, by the condescending manner in which you

have been pleased to express the sentiments entertained of my conduct in this affair, by the worthy members of the Vestry of your Chapel to whom I beg leave, by your means, to offer my very sincere and respectful acknowledgments.

" The same returns of gratitude I may take upon me to present in name of all the Bishops and Clergy with whom I am officially connected, sensible as they must be of the great advantage which the Episcopacy of Scotland cannot fail to derive from the countenance of gentlemen of such distinguished station and character.

" The cordial manner in which these gentlemen have borne testimony to the purity of the Scottish Episcopal Church, and declared their good wishes for its preservation and prosperity, may be expected to produce the happiest effects in exciting the Clergy of that Church to use their utmost endeavours for accomplishing the object of the pious wishes of yourself and friends. As far as my feeble efforts can be of any use in promoting that object, you may depend on their being faithfully employed in whatever way shall be thought most likely to render Scottish Episcopacy both permanent and prosperous.

" As you give me full liberty to make the best use I can of the valuable paper intrusted to my care, I shall esteem it my duty to do every justice to its good intention, and much good I trust may be expected from it, more indeed than from any thing of the kind which has happened to our

Church since it was reduced to its present situation. Yet who can account for the force of prejudice, or say with certainty that good will always follow even where the best examples lead the way.

" I am much obliged to you for sending me a copy of your excellent letter to Sir William Scott, which, I would fain hope will have the desired effect in procuring from the highest authority such an opinion on the points submitted to consideration, as will satisfy Mr A—— and others on the same footing with him, of their perfect safety in uniting, while they reside in Scotland, with our Church.

" The saving clause towards the end of your declaration bears a very proper testimony indeed to the respect that is due from all good subjects to the national establishment, whose temporal rights ought undoubtedly to be acknowledged, and are never called in question by those of the Episcopal persuasion.

" I again entreat, that you will do me the favour of assuring the gentlemen of your Vestry of the most perfect esteem and regard which I entertain for them, and of my fervent prayers to Almighty God for their comfort and happiness both here and hereafter; while, with every sentiment of grateful attachment to yourself, dear Sir, I have the honour to be," &c.

At this period there was no junior clergyman

in the collegiate charge of the Cowgate Episcopal Congregation in Edinburgh. In the following month, however, Bishop Skinner was apprized, by his truly zealous correspondent Sir William Forbes, that "the Rev. Robert Morehead, an English ordained clergyman, at present pastor of the Episcopal Chapel at Leith, having resolved to submit to the spiritual authority of the Scottish Bishops, had been elected by the Vestry of the Cowgate Chapel to be their junior Clergyman. You will, therefore," adds the good Baronet, "give directions to Dr Sandford, or to any of your Clergy here, to receive from Mr Morehead a similar declaration to that which was subscribed by Dr Sandford. I most heartily congratulate both you and myself on this pleasing event, because, I trust, it will be productive of farther accessions to our Church." To this agreeable information, it was replied by Bishop Skinner, that Sir William's kind communication coming to the Bishop's hand on Easter morning, added greatly to the comforts of that happy day; that although the Bishop had no opportunity of hearing any thing farther of Mr Morehead than his settlement at Leith, he had the greatest confidence in the choice of such excellent judges as the very respectable members of the Cowgate Vestry; and that he would, with much pleasure, write to Dr Sandford on the subject, and request that he would be so good as commune with Mr Morehead in regard to the proper manner of tes-

tifying his union with the Scotch Episcopal Church, by such a declaration as the Doctor himself subscribed for that purpose.

Accordingly, on the 30th of April 1805, the following declaration, subjoined in the declarant's own handwriting to a copy of the Articles of Union, framed by the Bishops of the Scottish Episcopal Church, was transmitted by Dr Sandford to Bishop Skinner :—" At Edinburgh, the 30th day of April 1805, I Robert Morehead, ordained Deacon by the Lord Bishop of Salisbury, and Priest by the Lord Bishop of Salisbury, do hereby testify and declare my entire approbation and acceptance of the foregoing Articles as terms of union with the Scottish Episcopal Church, and oblige myself to comply with and fulfil the same with all sincerity and diligence. In testimony whereof, I have written and subscribed this my acceptance and obligation, to be delivered into the hands of the Right Reverend John Skinner, Primus of the Episcopal College, as my diocesan and ecclesiastical superior during the present vacancy of the diocese of Edinburgh ; before these witnesses, the Rev. Dr Sandford and the Rev. Alexander Allan, both Clergymen of the said diocese, specially called for the purpose.

" Robt. Morehead."

Ever eager to testify the happiness which such tidings imparted, the Primus allowed not a post to leave Aberdeen, after receipt of the above,

without conveying to the very respectable Clergyman, whose signature is here affixed, the sense he entertained of his laudable conduct.

LETTER XLIV.

BISHOP SKINNER TO THE REV. ROBERT MOREHEAD.

" Aberdeen, May 4, 1805.

" I have this day had the pleasure of a letter from Dr Sandford, enclosing your subscription of our Articles of Union, and an attested copy of your letters of orders; both of which I have received with very great satisfaction, as a testimony of your laudable regard for the maintenance of ecclesiastical unity and order. I have also been informed by Sir William Forbes of your having been elected by the Vestry of the Chapel to which he belongs, to be their junior Clergyman; which election I have no doubt will be highly agreeable to all the members of our Episcopal College, as well as to the person who shall be afterwards appointed to the particular charge of the diocese of Edinburgh.

" In the mean time, as respresenting your diocesan, and in name of my Right Reverend Colleagues, I most heartily wish you all success in your ministry, and fervently pray that God may bless your labours to his own glory, and to the comfort and edification of the people committed to your charge. I commend you most sin-

cerely to the guidance and direction of God's holy spirit. And I am," &c.

It was deemed by the Primus, and the Episcopal College in Scotland at large, not a little surprising, that the stanch and zealous friend of Scottish Episcopacy, the learned Bishop Horsley, did not, along with his Right Reverend brethren of the English Bench, pay the wished-for regard to the communication made to him of the proceedings of the Laurencekirk Convocation. The following letter contains an ample apology for his silence at that period; and shews that the interest which he had the goodness to take in the measure of Episcopal union remained unimpaired.

LETTER XLV.

BISHOP HORSLEY TO BISHOP SKINNER.

" York Place, March 28, 1805.

" I have to make my apologies to you for not having sooner acknowledged the satisfaction which I received from your excellent work upon Primitive Truth and Order, which I read more than once with the greatest pleasure; and I thank you very earnestly for so valuable a present. I must account for some apparent neglect in other instances, which, however, has been only apparent.

"I received, with the greatest satisfaction, your notification of the union which has taken place in Edinburgh and elsewhere; a measure which wipes off from the English Clergy the imputation of schism, a misprision of schism at least; and I hope will be of great advantage to the interests of Episcopacy in Scotland, and of the Christian religion in general. But at the time that I received it, my mind was too much distracted with the distressed situation of my family to write upon any subject.*

"Another matter, in which I may seem more unpardonable, is, that I have yet done nothing in the business you committed to me about the expence of the law-suit. The fact is, that I was out of town when I received the application. My physicians having sent me to the sea-side to recover from the effects of a vehement bilious fever, which came upon me in the spring, and left me indeed for a long time very ill qualified for business. But had I been in perfect health, I felt that nothing could be done at that season, while I was out of town myself, and all the Bishops dispersed.

"I think some circumstances that have lately happened are more favourable to the application than an earlier period would have been; and when the circumstances of my family permit me to appear again in public, I shall try what can

* Mrs Horsley was then on her death-bed, and but just alive, when the good Bishop wrote the above.—ANNALIST.

be done. I remain, my dear Sir, your affectionate brother," &c.

The nature of the lawsuit, to which Bishop Horsley alludes, and the consequent application to him, which he treats with such characteristic benevolence, the reader will best comprehend by being at once put in possession of the statement, drawn up by the parties aggrieved, and laid before the worthy Bishop of St Asaph and other friends of Scottish Episcopacy, on both sides of the Tweed.

" Your Lordship requires not to be informed, that there exists in Scotland a body of individuals which composes the small remnant of what was the Established Church of this part of the united kingdom before the Revolution in 1688, and between which and the Church of England there is a perfect coincidence in doctrine, discipline, and worship. Soon after the Revolution, such members of the deprived Church as favoured that event, and preserved their attachment to Episcopalian principles, formed themselves, in several places, into congregations, and invited Clergymen from England or Ireland to be their pastors, as their attendance on their former pastors had become exceedingly dangerous, for well known political reasons.

" By this means two distinct bodies of Episcopalians were formed in Scotland; the one con-

sisting of the Congregations of the deprived and nonjuring Church; the other of the Congregations alluded to, who gave to their places of public worship the name of English Chapels. Since the deprived Episcopal Church of Scotland ceased to be non-jurant, several of those English Chapels have been re-united to her Communion. A re-union of this nature took place a few years ago between the Scottish and English Chapels in the town of Banff,* with the consent and approbation of all parties concerned, one solitary individual excepted, Captain David Cumming, of his Majesty's marine service, residing in Banff.

"This gentleman contended, that the coalition of the two Chapels had been productive of an abandonment of the principles in support of which the English Chapel had been erected; and, in proof of this allegation, insisted, that the Scottish Bishops are no bishops, because they preside over a Church which wants the sanction of civil establishment; that the Episcopal Church in Scotland denies the King's supremacy, because she teaches that the Church of Christ is, in its own nature, a society independent on every earthly power; that she retains the Popish doctrines of purgatory and transubstantiation, because, in her Communion-office, she commemorates the faithful departed, and prays that the Eucharistic elements may become, what the Redeemer called them, 'his body and his blood,' in representation

* See above, page 242.

and in efficacy; and that she excludes all, except her own members, from the hope of salvation; because one of her Clergy printed some extracts from the Archdeacon of Sarum's 'Guide,' with the view of evincing the Apostolic institution of the Episcopal regimen.

"When Captain Cumming saw, that he could make no impression on the members of the united chapels, by these strange and unfounded assertions, he raised a process, in order to procure, by the sentence of the tribunals of justice, that dissolution of their union which he despaired of accomplishing by any thing which he could urge against it. The cause being brought before the Lord Ordinary of the Court of Session, was decided in favour of the members of the united Chapels, the defenders, owing in part to the friendly support which it received from the abilities of Robert Dundas, of Arniston, Esq., then Lord Advocate for Scotland," now Lord Chief Baron of his Majesty's Exchequer.

"But although, in this novel and unprecedented contest, Captain Cumming's opposers have prevailed, yet has their victory been attended with a great accumulation of expense in law charges, &c. now forming a sum not less than two hundred pounds Sterling!

"This sum, the members of the united Chapels feel to be a load of debt which they are perfectly unable to discharge from their very limited funds, before scarcely adequate to afford a decent main-

tenance to their pastor,—Hence, from your Lordships well known attachment to those pure and primitive principles, which distinguish their poor reduced Church in common with that in which your Lordship so ably fills the high station of a spiritual father, do the Pastor and managers of the united Chapels in Banff rely on your friendly exertions in procuring them a little pecuniary aid in their present distressing and singular case; and they shall ever pray," &c.

No sooner did the circumstances of the worthy Bishop of St Asaph's family permit him to attend to the terms of this artless petition, than he actually became a beggar, (and a most successful beggar) in their behalf; as will appear from the following statement, furnished by himself, and addressed to Bishop Skinner, as Bishop of the diocese in which the persecuted Chapel of Banff is situated.

LETTER XLVI.

BISHOP HORSLEY TO BISHOP SKINNER.

" Palace, St Asaph, Oct. 28, 1805.

" I ought, long since, to have acknowledged the kindness of the letters I received from you under my great affliction; and I ought to have informed you what has been done in the business committed to me. I am ashamed to say, that the

complicated misfortunes which have fallen upon me this summer have quite broken my spirits, and made me indolent and averse to business, in an extreme degree. The paper which I enclose contains an account of the sums collected by me for the benefit of 'the United Episcopal Chapels 'in Banff,' the whole (amounting to L.189, 10s.) is placed with Messrs Hammersley and Company, and stands in their books in the name of 'the 'United Episcopal Chapels in Banff.' This L.189, 10s. is in addition to L.61, 15s.* sent by some of

* "The Bishop of London had sent	-	L.10	10 0
Bishop of Durham,	- .	10	10 0
Bishop of Winchester,	- -	10	10 0
Bishop of Worcester,	- -	5	5 0
Bishop of Oxford,	- -	5	0 0
Bishop of Bangor,	- -	5	0 0
Bishop of Salisbury,	- -	5	0 0
Bishop of Gloucester,	- -	5	0 0
Bishop of St. David's,	- -	5	0 0
		L.61	15 0

"The whole sum collected from the English and Irish Bishops, is therefore L.251 5s., of which L.189 10s. is lying at Hammersley's; and I now send you a letter to those gentlemen, which I think will be a sufficient authority to them to pay the money to your order." The form of a subscription paper, which Bishop Horsley presented to his Episcopal brethren, was thus worded:—"Subscriptions for enabling the members of the united English and Scottish Chapels in Banff to defray the charges of the prosecution carried on against them before the Supreme Court with a view to dissolve their union, as detailed in their address on the subject to the Lord Bishop of St. Asaph.

the Bishops through other hands before my application, which was retarded by the dismal circumstances of my family.

" I applied to none but Bishops, for I thought that a more general application would be neither for your credit nor our own. I shall not think of

SUBSCRIBERS.

The Archbishop of Canterbury,	L.25	0	0	
The Lord Primate of Ireland,	20	0	0	
The Archbishop of Dublin, - -	15	0	0	
The Archbishop of York, -	20	0	0	
Bishop of Winchester, 2d Sub. -	10	10	0	
Bishop of Lincoln, - -	10	10	0	
Bishop of Rochester, - -	5	5	0	
Bishop of Peterborough, - -	5	0	0	
Bishop of Chester, - -	5	5	0	
Bishop of Litchfield, - -	10	0	0	
Bishop of St. Asaph, - -	10	10	0	
Bishop of Chichester, - -	5	5	0	
Bishop of Bath and Wales, - -	5	5	0	
Bishop of Worcester, 2d Sub. -	10	10	0	
Bishop of Salisbury, 2d Sub. -	10	10	0	
Bishop of Carlisle, - -	5	5	0	
Bishop of Hereford, - -	5	5	0	
Bishop of Ely, - - .	10	10	0	
				L.189 10 0
The amount in all, from English and Irish Archbishops and Bishops,	L.251	5	0	
Private individuals, and Clergymen, chiefly in England.	43	0	0	
	L.294	5	0	
Expences of process, L.192 15 5 / Incidents, - 78 1 7	L.270	17	0	
Balance	L.23	8	0	

going to London before the middle of January, if so soon. Till that time letters will find me here. It will give me great pleasure to hear of your good health and Mrs Skinner's, to whom I beg to be kindly remembered. I remain, my dear Sir, your affectionate brother," &c.

Such an act of truly disinterested zeal and friendship on the part of a Prelate, whose private distresses and public avocations were, at that immediate juncture, so multifarious, unquestionably merited the heartfelt acknowledgments of the parties concerned, and they were speedily conveyed to the benevolent Bishop of St Asaph by Bishop Skinner.

"May it please your Lordship,

"We, the Pastor and Vestrymen, or Managers, of St Andrew's Chapel in Banff, humbly beg leave to approach your Lordship, to say, that we have received by the hands of our Bishop, the Right Rev. John Skinner at Aberdeen, the sum of L.189, 10s. collected by your Lordship, towards the relief of this united Chapel. When we stated our singularly distressing case to your Lordship, we placed great reliance on your friendly exertions on account of your Lordship's well known attachment to those pure and primitive principles, which distinguish our poor reduced church, in common with that in which your Lordship fills the high station of a spiritual

father. Your Lordship's exertions, as well as the success of them, have far exceeded our most sanguine expectations; and, while we must ever venerate a Church, whose Prelates know and exercise so well the duty of Christian sympathy, we request your Lordship to accept our most grateful thanks, as having been the chief instrument of extricating us from our embarrassments, by means of the munificent donation of your Lordship and your brethren of the United Church. The inestimable benefit thus conferred on us, will ever live in the grateful remembrance of those who have now the honour of addressing your Lordship; and, in order that the knowledge of it may be handed down to our successors in office, and to the members of this Chapel, for succeeding ages, we have entered on our records the subscriptions obtained by your Lordship,—a particular list of which has been conveyed to us by the worthy Bishop of this diocese. And if it shall please the Supreme head of the Church, to bless the Chapel with future increase and success, the members of it, on reference to that record, hereafter will know to whom, after the shock which this Chapel had singly to sustain, (in consequence of its having taken the lead in promoting Church union), they owe this, the second foundation of their prosperity.

"Permit us then to offer our fervent prayers, that your Lordship may be long preserved an ornament and a blessing to the Church, as well as

a benefactor to all its faithful members, among whom we beg leave to be considered, with all humility, and with sentiments of the highest respect and gratitude, your Lordship's much obliged and devoted humble servants,

(Signed) "James Milne, Presbyter.

Stewart Souter,	James Imlach,
Arch Young,	Geo. Imlach,
Jas. Reid,	Gilbert Bannerman.
John Sim,	Alex. Wright,
Rob. Reid,	Will. Bruce,
James Sim,	

Managers."

This most becoming acknowledgment of Bishop Horsley's munificent exertions, from the good people in Banff, was transmitted by their Bishop to his Lordship, with the following letter from himself:—

LETTER XLVII.

BISHOP SKINNER TO BISHOP HORSLEY.

"My Lord,

"Having received from the Pastor and Managers of the Episcopal Chapel in Banff, a letter of thanks addressed to your Lordship, for the very generous and seasonable donation which you were the means of procuring for them, I have now the honour of transmitting the same to your Lordship, with the repeated assurance of the just

sense I must ever entertain of the favour thereby conferred upon myself, as well as upon one of the Congregations with which I am officially connected.

" It will, I hope, give no offence to your Lordship, that the good people whom you have so singularly obliged, have adopted the method which they have taken the liberty to mention, of preserving the memory of what they owe to those highly distinguished and venerable Prelates, whose sympathy and kindness have been so humanely exercised on this peculiarly distressing occasion.

" By no act of that exalted body, of which your Lordship is so illustrious a member, could the true spirit of Christian charity and condescension have been more signally manifested, than in the readiness which they have shewn to pity and supply the necessities of a small, obscure, yet very deserving portion of that great mystical body to which we all have the happiness to belong. May the United Church of England and Ireland be ever preserved as a pure and prosperous part of that body, and may her governors be ' a praise in the earth,' to all generations.

" My son here, who is also your Lordship's son in the church, begs leave to be remembered to you with the most sincere respect and veneration ; and, with my fervent prayers to the God of all consolation, that the blessings and comforts

of his Spirit may be ever with you, I shall at all times feel myself happy in having the honour to be, my Lord, your Lordship's much obliged and most faithful servant," &c.

During the summer of 1805, a Rev. Gentleman, designating himself "Alexander Grant, D.D. minister of the English Episcopal Congregation at Dundee," stept forth as the very champion of separation, and published what he was pleased to call "An Apology for continuing in the Communion of the Church of England." For thus "appearing publicly in defence of himself and of his brethren, officiating in Scotland in virtue," as he terms it, "of ordination by English or Irish Bishops," the learned Doctor assigns the following motives: "1. As a Minister of the Church established in England, however obscure or inconsiderable I may be, I cannot suffer to pass without contradiction the assertion, that that Church is one and the same with another, from which I know she differs widely both in principle and in practice. 2d, I wish to clear myself and my brethren from a charge so dishonourable to our order and our character, as unreasonable obstinacy. And, 3d, To inform the unlearned part of those who attend our ministrations, and especially my own congregation, of the essential difference there is between the two churches, and guard them against the insinuations of those who have of late been so industrious to persuade them that no such difference exists."

The sequel, however, of this famous apology of Dr Alexander Grant, shewed that the title was a false one; the apology being, not for "continuing in the Church of England," but for refusing to join in communion with the Episcopal Church in Scotland.

Now, that such an apology, nay, all apology for separation, was, by the Church of England herself, deemed inadmissible, no stronger proof needs be adduced than the letters contained from page 352 to page 363 of these Annals; yet a stronger proof does stand adduced in the names subscribed to the Banff subscription paper. The apology of Captain David Cumming for instituting a legal suit against the Managers of St Andrews Chapel in the town of Banff, was, that, in his estimation, that Chapel, when united to the Scottish Episcopal Church, ceased to be in communion with the Church of England, and for the very reasons which Dr Grant adduces. Yet the Church of England herself, by the act and deed of her two Archbishops, and of nearly all her Right Reverend Prelates, says the contrary, and most liberally affords the means of successfully repelling the attempt made before the Supreme Court of Judicature in Scotland to dissolve the union between the English and Scottish Chapels in the town of Banff, which had been duly consummated. Nor is this all: The Annalist of Scottish Episcopacy trusts, that the reader will have as much pleasure in now perusing, as he has in

recording the reply given by the eminent lawyer who now presides in the Supreme Ecclesiastical Court of England, to the queries of the worthy Baronet Sir William Forbes, as already submitted to the reader's notice; and which reply sets controversy on the subject at rest for ever.

LETTER XLVIII.

SIR WILLIAM SCOTT TO SIR WILLIAM FORBES.

" Earley Court, Reading, Sept. 8. 1805.

" I ought, in the first place, to apologize to you for not having answered your obliging letter before, and I have no sufficient apology to make. It is no apology to say, that the matter of your letter, though weighty in itself, did not require immediate despatch on my part, and rather indeed made some delay unavoidable, by desiring me to communicate with the new Archbishop, whenever his numerous avocations and duties would permit his attention to be called to such a subject. May I venture to add, that my own time has been most peculiarly engaged this spring by my own official business, which pressed upon me daily, in various shapes, to say nothing of parliamentary attendance, which has not only been laborious, but very painful in its nature, from the spirit and temper of the session. I have, however, had the contents of your letter con-

stantly in my mind; and coming down here, about three weeks ago, to enjoy a little retirement, I brought it with me, as one material part of an arrear of business which remained undischarged.

"You may be assured, that the new Archbishop feels all the sentiments of affection and respect for the Episcopal Church in Scotland, which, you know, his lamented predecessor entertained, and will be ready to express it on all occasions. I should be extremely happy in the opportunity of introducing you to his acquaintance when business calls you to London. You will find him animated with the same spirit. His opinion concurs with mine, that a minister of the Church of England can incur no disability in England by communicating with the sister Church, if that can be called a sister which, by the late acts of your respectable community, is become almost identically the same. It is quite impossible that any impropriety, either legal or (as far as I may be allowed to judge) theological, can attach to an entire conformity to the Protestant Episcopal Church in Scotland, during a Clergyman's residence in that country. It is surprising how such a notion could have found its way into the minds of men in your country, as that the English Bishops aspired to any authority there. All that friendly and kind communication with our Episcopal brethren in Scotland can give, they may always command from the English Bishops. But authority or jurisdiction in Peru,

is not more out of their thoughts than in Scotland. They have all due respect for the Established Church, acknowledge its increasing good offices to the Church of England, and are very ready to make a common cause against the fanatical enemies of establishments in both countries."

Notwithstanding, however, that the contents of the above letter were made known to Dr Grant of Dundee, by the writer of these Annals, the Doctor presented the whole Bench of Bishops with copies of his redoubtable apology. The replies which he received, the Doctor carefully concealed. But one, viz. the reply made by that sound Churchman, and intrepid friend of Scotch Episcopacy,—the venerable Bishop of St Asaph,—the writer took special care that the apologist of separation should not conceal, as the following communication to Bishop Skinner will shew.

LETTER XLIX.

BISHOP HORSLEY TO BISHOP SKINNER.

"St Asaph, Nov. 11, 1805.

"I have received a letter from a Dr Alexander Grant, who styles himself Minister of the English Episcopal Congregation at Dundee, accompanying a copy of a printed tract, dissuading from an union of the English Clergy in Scotland with the Scottish Bishops. He tells me, in his letter, that he has distributed a certain number

of copies of this tract gratis among his own congregation, and that the rest of the impression will be annexed to a third volume of sermons now in the press. Enclosed I send you a copy of a letter which I despatch by this post, in answer to his addressed to me; of which letter of mine, you are at liberty to make use, in any way in which it may be useful. I remain, my dear Sir, your affectionate brother."

" St Asaph, Nov. 11, 1805.

" Reverend Sir,

" It has long been my opinion, and very well known I believe to be my opinion, that the laity in Scotland of the Episcopal persuasion, if they understand the genuine principles of Episcopacy which they profess, ought, in the present state of things, to resort to the ministry of their indigenous pastors. And the Clergymen, of English or Irish ordination, exercising their functions in Scotland, without uniting with the Scottish Bishops, are, in my judgment, doing nothing better than keeping alive a schism. I find nothing in your tract to alter my mind upon these points. You are in a very great mistake in supposing that the 'dissenters in England are required to subscribe 'any one of our Articles, previous to their cha-'pels being licensed.'

" I send a copy of this letter to Bishop Skinner at Aberdeen. I am," &c.

Had the reverend apologist of separation been that ardent friend to truth, and to the

Church of England, which he professed himself to be, would not these authorities have swayed him from his purpose of "continuing" in a state of schism, as well as of annexing his tract, on the imaginary differences between the Episcopal Churches of England and Scotland, to his third volume of Sermons? But, regardless of the authority of the Church in which he obtained his orders, his prejudices proved themselves superior even to Archiepiscopal decision,—that the two churches were "no longer sister churches, but almost identically the same;" so that he not only persisted in rendering his Apology co-existent with his Sermons, but lived and died in the faith of its unanswerable validity. The effects of his gross misrepresentations remain with the little flock, which, previously to his demise, he forsook in Dundee; for they remain in a state of separation from the Scottish Episcopal Church, and from the ministry of an English Prebendary, to whom, for several years, the charge of the Scotch Episcopal Congregation in Dundee has been committed, and who, by his talents, has doubled their numbers. But on the Episcopalians of Leith, who had the benefit of the Apologist's "ghostly counsel", a short period before his death, "like the morning cloud," that counsel "hath passed away;" in proof of which, these good people have been long since so completely united to the Scottish Episcopal Church, that their Clergyman, who is an ornament to his profession, is of

Scottish ordination. Nor can it fail to give the inquisitive reader further satisfaction on this head, to be informed, that, on receipt of Dr Grant's letter, accompanying his apology, &c. the Bishop of Rochester, Dr Dampier, knowing that an acquaintance of his own had for many years taken a lively interest in the Episcopal Church of Scotland, applied to him for information on the subject of the reverend Dr's accusations. This gentleman immediately apprized Bishop Skinner of the application, and that he had committed the case to one, who, besides being completely versed in all the points on which the 'Apology' hinged, had the advantage of being sufficiently near the Bishop's residence to enable him to hold personal conversation with his Lordship, and the result justified the propriety of the procedure.

"On calling just now" says he, "on the Bishop of R. at your desire, he put Dr Grant's pamphlet into my hand, and asked me if I could give him any information on the subject. I told him I could give a very short and satisfactory answer to the whole, viz. that, 'admitting the charges which 'the apology contained to be what the Apologist 'represented them, every English ordained Cler-'gyman, who joined the communion of the Scot-'tish Episcopal Church, had his option to use 'the English Eucharistical Liturgy, if he prefer-'red it.' The Bishop said, he thought it a sufficient answer; and added, that he observed 'Dr

'Grant mixed with his complaint another of a 'personal nature, namely, that they (the Scottish 'Episcopalians) were drawing away his Congre- 'gation from him, which he did not like; though 'he concluded his letter, by saying, that he 'knew some at least of the Scottish Bishops, (Bi- 'shop Skinner in particular,) to be most respect- 'able men.'"

Happily for the cause of Episcopal union in Scotland, the decisive language of the Primate and Prelates of the Church of England was not treated by all its clerical members, exercising the pastoral office in Scotland, with the same *nonchalance* as it was by Dr Grant.

LETTER L.

SIR WILLIAM FORBES TO BISHOP SKINNER.

"Edinburgh, Nov. 16, 1805.

"I have the happiness to inform you, that the letter which I had the honour to receive from Sir William Scott, has proved completely satisfactory to Mr Alison, who, I believe, writes to you himself along with this, respecting the mode of submission to your spiritual authority. To himself, therefore, I beg leave to refer you on that head. I cannot, however, but congratulate myself on the completion of the union of our Congregation with the Episcopal Church in Scotland; a measure in which I feel the utmost

satisfaction. As soon as the necessary form of Mr Alison's subscription is gone through, you can make such use of this circumstance as, in your opinion, may prove most advantageous to our Church.

" It gave me much pleasure, indeed, to hear of the very handsome donations by the Archbishop of Canterbury and Bishops at large, for the use of the Chapel at Banff, the manner of conferring which obligation adds greatly to its value. I shall take an opportunity of expressing to Sir William Scott the sense which you, Right Rev. Sir, and the other friends of Episcopacy in this country, entertain, of this mark of attention on the part of his Grace the Lord Primate, and other Bishops, towards the Episcopal Church in Scotland. And, in the mean time, I am most respectfully and truly yours," &c.

Mr Alison's letter, as a contrast to the Apology of " the Minister of the English Episcopal Congregation at Dundee," is worthy of a place in these pages, and cannot fail to gratify every Scottish Episcopalian.

LETTER LI.

THE REV. ARCHIBALD ALISON TO BISHOP SKINNER.

" Bruntsfield Links, November 16. 1805.

" I flatter myself, that, from the correspondence of our invaluable friend, Sir William For-

bes, you have been acquainted with the circumstances which have hitherto prevented me from accepting those terms of union which the Episcopal Church in Scotland has so charitably and so liberally proposed to the Clergy of the Church of England officiating in Scotland. I rejoice to find, that the opinion of the Archbishop of Canterbury, (as transmitted to Sir William Forbes by Sir William Scott,) now relieves me from those difficulties, and enables me to give my assent to a union, which is not more consonant to my sense of duty than to the feelings of my heart. I have, therefore, to request, that you would have the goodness to transmit to me the proper form of submission for my signature, and to express whatever else you may wish, to render that signature efficient and respectable.

" I must presume still farther to avail myself of this opportunity to testify my long and profound respect for that Church to which I now solicit to be united; to join my prayers to yours, that this union may be conducive to the great ends which we have all in view; and to request you, Right Rev. Sir, to accept individually of those sentiments of respect and esteem with which I have the honour to be," &c.

After receipt of the above most gratifying communication, Bishop Skinner lost not a moment in making the wished-for reply.

LETTER LII.

BISHOP SKINNER TO THE REV. ARCHIBALD ALISON.

" Aberdeen, November 18. 1805.

" The measures which have been lately adopted by the very respectable Vestry of your Chapel, for promoting the cause of Episcopal union in this part of the kingdom, could not fail to afford the greatest satisfaction to all who have truly at heart the accomplishment of so desirable an object. Nothing could exceed the zeal and activity with which this happy object has been unremittingly pursued by the worthy Baronet, whom you so justly designate 'our invaluable friend.' His judicious and seasonable application to Sir William Scott has been the means of procuring from the venerable Primate at Lambeth an opinion so favourable to the wishes of the real friends of Episcopacy in Scotland, as can never cease to impress on their minds sentiments of the most profound respect for such a distinguished character. The gratitude excited in our breasts by his Grace's condescension on this occasion, receives no small addition from the pleasing consideration of its having removed the difficulties of your peculiar situation, and thereby enabled you to follow the dictates of your own good sense and piety, in desiring to be united with what still remains, (in a state, I trust, of primitive purity,) of the old Episcopal Church of this country.

"In giving effect to that laudable desire, which your letter before me so fully expresses, I cannot but feel most sincere satisfaction; and, agreeably to your request, I have the pleasure of sending you a copy of the articles of union which have been used on similar occasions, and which either Dr Sandford or Mr Morehead will have the goodness, I hope, to transcribe for your subscription, in the form proposed, and both of them sign their names as witnesses to it.

"This, with an attested copy of your letters of orders, both as Deacon and Priest, is all the form that we have thought necessary to be required in such cases; and happy shall I be, in receiving these testimonies, of such a respectable accession to our Clerical body.

"Allow me now, my dear Sir, to offer you my hearty thanks for the pious and good wishes with which your letter concludes, expressed in terms so honourable to the Church with which I am connected, and no less friendly to me, as an individual member of it.

"With my fervent prayers to the throne of grace, that our God and Redeemer may bless and direct you in all things, and give you still unceasing peace and comfort in the step which you are now taking, I beg leave to subscribe myself, with very great esteem and regard, Reverend and dear Sir, your most affectionate brother," &c.

Accordingly, on the 24th day of November

1805, the Articles of Union with the Scottish Episcopal Church were duly subscribed before the witnesses above named, by the present senior Clergyman of what has been so long denominated the Cowgate * Episcopal Chapel in Edinburgh,—a man of the first rate professional respectability, and whose writings on various subjects have secured him an exalted place in the republic of letters.

Episcopal union being now complete in the city of Edinburgh, (with the exception of a Mr Vincent, who, in the year 1805, was pastor of St George's Chapel †,) the Primus and his venerable colleagues deferred no longer to issue their mandate to the united Scottish and English ordained Clergy of that diocese, empowering them to elect a Bishop for the vacant see; the forwarding of which deed to the Dean of Edinburgh, the present Primus of the Episcopal College, concluded the business of the eventful year 1805.

1806.] In his letter to Sir William Forbes, (of date March 7th 1805, and partly quoted above in page 369 & 370,) Bishop Skinner thus adverts to the object of the mandate now issued.

"There is at present no matter of Ecclesiastical concern which I believe my colleagues as well

* This designation, however, exists no longer. The Cowgate Chapel has been parted with; and St Paul's, York Place, is now the cure served by Messrs Alison and Morehead.

† Mr V. was succeeded by Mr Shannan, whose union took place at the same time with his settlement in Edinburgh.

as myself have more at heart than to see a sound, well informed, and respectable Clergyman at the head of the Diocese of Edinburgh. By our Canons, the matter must be referred to the choice of the Clergy of the Diocese, and the Bishops have only a negative should an improper person, in their opinion be chosen ; yet I humbly hope, that on their part every thing will be done to procure to our Church in Edinburgh a respectable Diocesan, and to our Episcopal College the accession of a pious, learned, and dignified member."

In this hope, now that the Clergy were authoritatively required to elect a Bishop, the Primus was not disappointed. On the contrary, the 15th of January 1806 being the day of election, it was with the utmost satisfaction that, on the 17th day of that month, Bishop Skinner received intelligence from Edinburgh, not merely of the perfect unanimity with which the choice of the Clergy was directed to their present excellent Diocesan, but of the sense which the English ordained members of the meeting entertained of the unaspiring views of their Scottish brethren, and of the candid and generous liberality of their present conduct. For, in the very same packet which brought to Aberdeen the deed of election, was contained the following most interesting paper.

" Edinburgh, 15th Jan. 1806.

" At this first meeting of the United Episcopal Churches in the diocese of Edinburgh, assembled

for the election of a Bishop, We, the undersigned, ministers of the Church of England, desire leave to record the following our unanimous resolutions :—

" 1st, That however well we are convinced of the merits and qualifications of the Rev. Gentleman who has this day been elected Bishop of this diocese, we are, at this time, deeply sensible of the candid and generous liberality which has induced the Presbyters of the Church in Scotland, in the present circum tances, to propose unanimously to concur in the election of a Clergyman of English ordination. And,

" 2d, That while we consider this measure as a happy omen of the stability of that union of the Episcopal Churches, which has been recommended to us, not only by our own sense of duty, but by the highest authorities in the Church of England, we feel it, at the same time, incumbent upon us to express, in the most lasting manner in our power, the sense we entertain of the charitable and enlightened spirit which has animated the members of the Church in Scotland, in this, and in every measure by which that union has been accomplished.

(Signed) " Henry Lloyd, D.D. Minister of Leith *.
Archibald Alison, L.L.B. Senior Minister of the Cowgate Chapel.
Robert Morehead, A.M. Junior Minister of the Cowgate Chapel."

* Dr Lloyd, Regius Professor of Hebrew in the University

In addition to this most honourable testimony of fraternal regard, on the part of the united Presbyters of the diocese of Edinburgh, it was very grateful to Bishop Skinner's feelings to receive, of the same date with the above, the following letter from Sir William Forbes, no less characteristic of the often experienced benignity of that lamented, because devoted friend of union, than containing evidence the most ample of his cheerful concurrence in the Edinburgh Clergy's choice.

LETTER LIII.

SIR WILLIAM FORBES, BART. TO BISHOP SKINNER.

" Edinburgh, Jan. 15, 1806.

" With my whole heart do I congratulate you, as well as myself, on the happy election this day of a Bishop of Edinburgh, of the most primitive and exemplary character, to whose conscientious sense of duty, and to whose steady perseverance in what he believed to be the conduct which he ought to pursue, I do verily believe we owe the happy union that has taken place among all those who are attached to Episcopal principles, and

of Cambridge, having accepted, for a short period, the charge of the (formerly English) Episcopal Chapel in Leith, applied to the Bishop of Lincoln for directions in the matter of union with the Scotch Episcopal Church. His Lordship's answer was most explicit. He very strongly recommended him " to go into the union." The Rev. Mr Routledge of Glasgow, and his re-

which I cannot doubt will in no long time become universal all over Scotland. After the election, I saw a declaration by the clergymen of our chapel on the head, the perusal of which cannot but be very agreeable to you, Right Reverend Sir, and your brethren of the Scottish Episcopate, as containing a very strong proof, if any such were wanting, that the whole measure of the union, and consequent election, is a matter of duty only, as, indeed, from what other motive but principle could it flow ?

" I pray God Almighty to grant his blessing on what has been done towards the good of his Church, on which may his spirit ever rest ! and commending myself to your prayers, I ever am," &c.*

spectable flock, about the same period, united themselves ; as did the Rev. Mr Fenwick of Perth ; though, strange to say, his successor in that charge has made no such overture ! A circumstance which points out the necessity of the Vestrymen or Managers, if not the Congregation at large, sanctioning the submission of their Clergyman, and their applying for such Episcopal acts as mark their respect for the office of a Bishop ; otherwise union is merely nominal, and ceases on the removal of the Clergyman, who, while he did his duty, was at no pains to instruct his people how to do theirs.

* This letter, and several others written at the same period, the worthy Baronet penned with his left hand, having in a tour through the North of Scotland, in summer 1805, met with an accident which rendered his right hand and arm useless for many months. But no personal inconvenience did he put in competition with what he conceived to be his duty. O ! that others would look to and follow his bright example !

On receiving the above welcome tidings, and the Bishop-elect's acceptance of the unanimous suffrages of his diocesan brethren, the Primus lost no time in procuring his Colleague's assent to the promotion of Dr Sandford. Having fixed the time and place of the consecration, the office was duly performed, in presence of a crowded congregation of Clergy and laity, in Bishop Strachan's chapel at Dundee, on the 9th of February (being Sexagesima Sunday) 1806, by the Right Reverend Bishops Skinner, Watson, and Jolly. A most appropriate sermon was preached by the Rev. James Walker of Edinburgh, from Titus ii. 15.* And, on the pious solemnity being concluded, the Primus, with an energy and feeling which sensibly affected the whole auditory, thus addressed his new made Colleague:—

"Right Rev. and my dearly beloved Brother,

"Having now finished the part which I have been called to perform in the sacred service of this day, anxious as I am to address a few words to you by way of suitable conclusion, I can hardly find language adequate to my feelings on such an occasion,—feelings by no means peculiar to myself, but which, I well know, are impressed with equal ardour on the minds of those who

* On the requisition of the Bishops present, this discourse was published, and has met with merited commendation from all whose commendation could be grateful to the worthy author.

have all along acted with myself, in the measures which have so happily led to the solemnity, in which we have now been engaged.

"In an humble dependance on the Almighty aid, and merciful acceptance of Him who is 'King and Head over all things to his Church, 'God blessed for ever,' we have been discharging one of the most essential parts of that important trust committed to us in our Episcopal character; and He who sees the heart, and searches its inmost thoughts, knows with what sincerity of intention, with what ardent zeal for the glory of his name and the good of his church, we have united our weak, imperfect, but most fervent desires, and willing endeavours, for the accomplishment of those pious and blessed purposes. Relying for the success of all our labours on our divine Master's promise to his Apostles, 'to be with them to the very end of the world,' we, having received in due succession, of their ministry, have been encouraged to do what a wise and good Providence has put it in our power to do, for continuing the same apostolical succession in that small, and, for a long time, depressed portion of Christ's Church with which we are more immediately connected. Under all the stages of its depression, and through all the various difficulties which it has had to encounter, the Episcopal succession has, blessed be God! been duly and regularly preserved; by which means, our little Zion has been supported under

its distinguishing character, as the venerable remains of the old Episcopal and once Established Church of Scotland. Hence, when some of our Episcopal order have reached almost the limits of old age, and others are considerably advanced in years, or not so strong in bodily constitution as might be wished, it became highly expedient to give the Episcopal College in Scotland additional strength, more especially when, as on the present emergency, an opening appeared for the admission of a new member, whose appointment, besides requiring on our part the most respectful attention, had the strongest claims to our serious consideration. This, I have no doubt, will readily be acknowledged to have been the case of the diocese of Edinburgh since the late most respectable accession to our communion, both of Clergy and laity in that city. Considered still as the capital, or most conspicuous place in North Britain, some estimate may be formed of the general state of Episcopacy throughout this part of the united kingdom, from the situation, rank, or character of the inhabitants of Edinburgh who profess to be of the Episcopal persuasion. And of the Clergy at large belonging to our Church, it is not to be doubted that strangers, particularly such strangers as come from the southern part of the island, will be apt to judge from what they see or hear of the Clergy resident in the Scottish metropolis: while the profession of Episcopacy, necessarily implying

connection with and subordination to a Bishop—he, who in that character presides among Clergy so respectable, as a pastoral charge in the chief city of Scotland announces, ought himself to be a person highly respected and known, by all whom it may concern, to possess the qualifications requisite for such a dignified and important station.

" With what sincerity of heart, therefore, may we hail the solemnity of this day, as affording, on all and each of these accounts, ample cause of congratulation;—congratulation offered, first of all, to you my beloved brother in Christ, as the principal instrument in that good work which God has this day called us to perform; and congratulation to that particular body of Clergy whom you are henceforth to take under your Episcopal charge; and who are here most properly represented by the Reverend Presbyter, whose discourse from the pulpit, prepared at your desire, we have listened to with all the satisfaction which a subject so aptly chosen could impart, and with all the delight which the judicious, clear, and pertinent manner in which it was handled could excite. Nor can I refrain, my Right Reverend colleagues, from extending my congratulations to you, on the acquisition to our sacred order of one so worthy of the office to which you have assisted in promoting him, and so justly entitled to the best thanks, the warmest approbation, the most cordial support, that we can

give him in return for his giving himself to the work of our ministry, and to the cultivation of the same humble portion of our Lord's vineyard in which we have been appointed to labour;—thus making our little national Church his own, and agreeing to co-operate with us, as we are ever disposed to co-operate with each other, in promoting its best and truest interests.

"Nay, I would congratulate the whole Scotch Episcopal Church, in its laity as well as in its Clergy, (represented, as I may be allowed to hold them represented, by the respectable body of Clergy and people now before me,) on the happy event of this day,—an event no less singular than, I trust, it will be found auspicious; being the first of the kind which our Church has witnessed since deprived of the benefit of civil establishment, and therefore, I hope, to be considered as a presage of increasing union and communion with the Episcopal Church in the other parts of the British empire, which is still blessed (and long may the United Church of England and Ireland be blessed) with the full enjoyment of that benefit.

"It is only, however, in professing the same faith, by using the same Liturgy, and by subscribing the same articles of religion;—it is only in adhering, as far as circumstances will permit, to the same form of government and discipline, by which, as a pure Protestant Episcopal Church, the United Church of England and Ireland is adorned, that we can hope or pray to be united

with that Church. And, as in these respects the established Church of England and Ireland deigns to own us as a sister church, it is incumbent on me to acknowledge, that none of her sons have contributed more sincerely and effectually to bring about this happy state of harmony and concord than the beloved brother whom we this day constitute a Bishop of the Scottish, as he had formerly been a Deacon and Priest of the English Church.

" To his unwearied endeavours for perfecting the good work of true ecclesiastical union, as far as we of this Church are concerned, I myself could bear the most ample testimony, were it proper to mention or to make any appeal to the correspondence which, in consequence of my office, I have had the honour to maintain on this interesting subject, and with no man more to my heartfelt satisfaction than with Dr Sandford. Yet small and inconsiderable is the weight of my evidence in his favour, compared with that of a gentleman, who, residing in the same city, has long been his intimate friend and acquaintance, and who, were I at liberty to name him, would be acknowledged by all who now hear me, to be most worthy of our confidence and regard. By this distinguished character, a letter was addressed to me on the very day of Dr Sandford's election to the office with which he has now been duly invested; from which letter I crave permission to read the following short but comprehensive para-

graph: 'With my whole heart do I congratulate 'you, as well as myself, on the happy election 'this day of a Bishop of Edinburgh, of the most 'primitive and exemplary character, to whose 'conscientious sense of duty, and to whose steady 'perseverance in what he believed to be the con- 'duct he ought to pursue, I do verily believe we 'owe the happy union that has taken place 'amongst all those who are attached to Episco- 'pal principles, and which, I cannot doubt, will, 'in no long time, become universal all over Scot- 'land.' With such testimony, and from the heart and hand that gave it, I may now close the feeble attempt that has been made to assign the cause of those unusual congratulations which have accompanied, and ought to accompany, the happy occasion of our present meeting. And, having thus far discharged the duty, which nothing but the exigencies of a Church so unsupported as ours could have devolved on me, I shall yet take the liberty of adding a few brief remarks on the nature and design of that sacred trust, which has this day been consigned into the hands of our now Right Reverend brother, who, after what has been already said, and considering that I speak from upwards of twenty years experience, will not, I humbly hope, take amiss the freedom I am about to use, or ascribe my presumption to any other motive than a heartfelt zeal for the good of Scottish Episcopacy, and for the increasing credit and character of those who are intrusted with its support.

" The trust which has now, my dear Sir, been committed to you by the imposition of our hands, is, you are well aware, termed in the admirable office of Consecration, ' the office and work of a ' Bishop in the Church of God.' The former of these terms evidently points to that official authority which can be conveyed only by a valid commission ; while the latter term shews, that the exercise of that authority partakes of the nature of a work or labour, such as must be considered wholly incompatible with the indulgence of sloth or indolence. Thus the Church has taken special care to put the newly consecrated Bishop in remembrance, that, according to St Paul's advice to Timothy, he ought to ' stir up,' in other words, to exercise and keep in motion and activity, the grace, the χαρισμα, or gift of authority, conferred on him by the solemn imposition of authorized hands ;—that is, not to allow the power, the ability of being useful, which he has received, to sleep or slumber, but to keep it awake by constant exertion, by every suitable effort of professional zeal and diligence. And if, by such unwearied zeal, and attention to the duties of his sacred function, the man of God should at last be rendered incapable of labour ; should he be worn out, as it were, in the service of his heavenly Master, let him console himself with the language of a pious Prelate of the Church of England, who hesitated not to say, that, in such a service, ' it was better to wear out, than to rust out.'

" But, in discharging the office and work of a Bishop in God's Church, the manner in which the office is to be duly exercised, and the means by which we may hope to render the work successful, ought also to be carefully attended to, as they are pointed out for our direction, * first by the Apostle, and after him by the Church, in the words which immediately follow those that I have just quoted: 'For God hath not given us the 'spirit of fear, but of power, of love, and sober-'ness.'

" Another Apostle, you know, tells us, 'that 'every good gift, and every perfect gift is from 'above;' but such is not 'the spirit of fear;' that cowardly, timid, time-serving disposition, by giving way to which, even those who serve at the altar of God may be tempted to sacrifice to the world, and to popular opinion, rather than suffer from a steady adherence to truth and righteousness, forgetting that, in all such cases, the 'friend-'ship of the world is enmity with God.' May it never be said, that any Minister, much more any Bishop of our Church, has been so unmindful of his duty, so possessed and influenced by the spirit of worldly fear, as to turn his back on the standard of heaven, and fly from 'the good fight of faith.' Not to combat this spirit, which never can proceed from him who came into the world that he might overcome the world, and keep it in subjection, must be a lasting reproach to those,

* See the Consecration Office in the Book of Common Prayer.

(if justly laid to their charge,) who have the honour to serve more immediately under their great Captain's banner, and to whom, we are assured, he is ready to give 'the spirit of power,'—of power to resist the enemy, of power to deny ourselves, as well as power to instruct and admonish those committed to our charge.

"This inward, spiritual, and, (if I may be allowed the expression,) ecclesiastical power, we humbly trust is, notwithstanding all the outward worldly deprivations which our Church has suffered, still continued with us. And were those who adhere to our communion and fellowship always impressed, as they ought to be, with a just sense of our possessing this precious powerful gift of God, we should have no cause to regret the want of any of those powers and privileges derived from the state which are held in such high estimation here below; and yet are, in reality, no farther valuable than as the means of advancing more successfully the honour of God, and promoting the true Christian edification of his faithful people. It is for effecting this blessed purpose, as far as flesh and blood can effect it, that God has also given us 'the spirit of love;' because the exercise of power ought always to be tempered with love,—the love of God shed abroad in the heart, and thence expanding its refreshing fruits of love to man for God's sake. For thus, and thus only it is, that, in our circumstances, we can expect to enjoy the approba-

tion and support of those who adhere to our ministry, and hope to 'be highly esteemed by them 'in love for our work's sake.'

"So small, in fact, is our power as to any worldly considerations, that it is to the love of our people, their love of our principles, and satisfaction in our conduct, that we must look for the wholesome effects of our spiritual authority,—'the power that worketh in us to the edifying of 'the Church in love.' Nor shall the gifts of 'the 'Spirit of power and of love' be ever found ineffectual in promoting the great purposes for which they are bestowed, provided that we have added to them, in terms of the Apostle's declaration, 'the spirit of soberness,' that is, a sober, sound, and well-regulated mind; a spirit which, as it permits not the mind of the possessor to be hardened by unrelenting power, so does it restrain it from being too much weakened by fond and indulgent love. The man of God, who thinks soberly of himself, as every man is required to think, will be equally preserved from pride in the exercise of his power, as from partiality in the expressions of his love. To the former our situations in life hold out, indeed, few temptations. So far are we from possessing powers which we can proudly exercise, that we are daily exposed to have our authority called in question, spiritual as it is; in which case it becomes matter of serious consideration, whether it may not oftentimes be more prudent to wave our right to the inter-

position of authority, than to run the risque of exposing it to scorn and contempt.

" Where the balance hangs even between two opposite claims, it is not easy to decide into which scale the preponderating weight ought to be thrown ; and this, I have no hesitation in saying, constitutes the chief difficulty, I might have called it the chief discouragement, with which a Bishop, a governor, in a Church like ours, has to struggle ; and for which, therefore, he should endeavour to be, as much as he can, prepared. In those national Churches, which are not only established by law, but actually incorporated with the state, where the Episcopal character is dignified with splendid titles, and supported by liberal endowments, nay, fortified, at all points, with canons and statutes, civil and ecclesiastical; there the Bishop's authority is perfectly secure, for there every infringement of it, every resistance of the legal rights of the Church, brings down upon the guilty head some punishment or other, suited to the nature of the offence.

But different, indeed, becomes the case where the same Church, (in all things essential to the constitution of the Church) is reduced to the situation in which this Church has, for more than a century, been placed ; divested of all support from the civil power, and thus brought back to the purely primitive footing, on which the Church of Christ was originally established. There it is that the Bishop's authority takes hold of the con-

science only, having no more worldly fortune, or worldly influence to support it, than what may, and does, fall to the share of any other clergyman. In these circumstances, which are precisely those which we experience, if there are any hopes of preserving a true, regular, and valid Episcopacy, worthy of these venerable marks of distinction, it must be by strengthening the hands of those whose office it is to continue the Episcopal succession, and by holding out such encouragement as may induce men of respectable character and attainments to undertake such a weighty charge.

"Canonical obedience, as we term it, seems, in the opinion of many, to be a term of doubtful, and, at best, undefined signification, and will always afford matter of dispute, when the precise letter of the canon is not marked out as the boundary of a Clergyman's duty, beyond which he is not to advance on any occasion whatever. Such a constrained, such a formal shew of obedience, may be thought sufficient where the laws of the state interpose their aid, if necessary, and where there may be other inferior motives than the glory of God and the good of souls to incite men to desire as well as accept 'the office of a Bi-'shop.' But as there is nothing of that kind to be met with in the Episcopal Church of this land, neither the possession nor the prospect of any great emolument or advantage in this world, the inference, I think, is plain and obvious, and can-

not possibly escape our notice, that, in this country, the only way in which the Episcopal character can be rightfully maintained and supported in the exercise of that authority which is absolutely necessary to usefulness, is, by securing to it the filial confidence, the affectionate regard of those, both Clergy and laity, who profess to be of the Episcopal communion, and who, in consequence of that profession, believe the Bishop to be an essential part of every pure, apostolical, and rightly constituted Church.

"Far be it from me thus to speak from the unworthy desire of magnifying my office, beyond that which is due to it. I have not so learned Christ. Conscious though I be, that, from many infirmities, the Episcopal character daily suffers reproach in my own person, duty requires me to say, that it is a character which cannot fail to attract respect, bad as the world is, in proportion to the fidelity with which its duties are discharged. And mankind are convinced, that as no sinister object should lead to the desire of it, so every preparation should be made for sustaining it with becoming fortitude and zeal. Of such preparation on your part, my beloved brother, we have been furnished with the most satisfactory evidence, and have, therefore, solid ground to hope, that, in faithfully discharging the duties of your sacred office, you will thereby secure to yourself the obedience and veneration of those who are immediately under your charge, and ensure to the

Episcopal Church in Scotland such increasing respect, credit, and advantage, as the friends of that venerable Society will naturally expect from one of your education, character, and attainments condescending to hold such a distinguished and important station within its pale.

" For the comfort and edification, therefore, of our little Zion, let our united efforts and most fervent prayers be ever sincerely offered to the Throne of Grace, there to be presented for acceptance by the Great High Priest of our profession, the Shepherd and Bishop of souls. And O! that he may now look down in mercy, from the right hand of the Majesty on High, on the humble endeavours of his servants here below, for the advancement of his glory and the salvation of his people! May he correct whatever is amiss, and supply whatever is deficient, in our present sincere, though imperfect services; and so effectually bless and sanctify the work of our ministry, that the Church in which we are appointed to serve, and the souls for whom we are bound to watch, may enjoy all the comforts of his truth and peace in this world, and, in the world to come, all the blessings of his glorious and life-giving presence!"

It having been recommended to the Primus, by the venerable Bishop of St Asaph, to communicate to the Prelates of the Church of England the progress made, and making, in the happy work of Episcopal union in Scotland, and the advance-

ment to the Scottish Episcopate of one of the English ordained Clergymen in charge of a congregation in Scotland, Bishop Skinner addressed the following circular letter to the Archbishops and Bishops of the English Church, and to the Archbishops of Armagh and Dublin, in Ireland.

LETTER LIV.

" Aberdeen, March 16, 1806.

" My Lord Archbishop,

" The exalted station which your Grace so worthily holds in the united Church of England and Ireland gives me ground to hope, that you will not be offended at the freedom which I now use, in laying before your Grace a very brief account of the state of Episcopacy, and the progress of what may be termed Episcopal union, in this part of the united kingdom. The Congregations which compose all that remains of the old established Church of Scotland, are at present about sixty in number, and are supplied by fifty Clergymen ordained by the Scottish Bishops; a few of these congregations being at this time vacant, either by the recent death of their former Pastors, or through want of ability to make sufficient provision for supporting the pastoral character in a suitable and decent manner. A few years ago there were about twenty-four congregations in Scotland in a state of separation from the Scottish Episcopal Church, and supplied by

Clergymen of English or Irish ordination, with no other Episcopal connection than what their ordination, and the use of the English Liturgy, afforded. Thirteen of these congregations have of late joined the communion of the Scottish Episcopal Church, sensible of the anomalous state in which, as Episcopalians, their being in communion with no Bishop placed them, viz. Two in the city of Edinburgh, and one in each of the following places:—Leith, Kelso, Glasgow, Stirling, Perth, Arbroath, Stonehaven, Cruden, Peterhead, Banff, and Elgin. Of the other eleven Episcopal congregations still in a state of separation, there is one in Edinburgh, Musselburgh, Haddington, Dundee, Dunkeld, Brechin, Montrose, Aberdeen, (two clergy,) Old Deer, Ayr, and Dumfries.*

"On the whole, it appears that thirteen Clergymen, ordained by English or Irish Bishops, now form a part of the ministry of the Scottish Episcopal Church; and it may be hoped that the other eleven will, sooner or later, see the pro-

* In 1818, the Congregations continuing in a state of separation are reduced to five only of the above list, viz. Dundee, Brechin, Montrose, Aberdeen, and Old Deer. Dunkeld is extinct.—Kelso and Perth having changed their Clergy, are returned to a state of disunion; and, since the death of Dr Carter, there has been no Episcopal Clergyman in the town of Ayr. St George's Chapel in Edinburgh has long been united, and Musselburgh, Haddington, and Dumfries for some time. True "the great body of the constituent members of the congregation of St Paul's Chapel, Aberdeen," have given the public to know that they "disapprove of the measure of union

priety of adopting the same salutary measure. As an encouragement to this we have lately, my Lord, had the happiness of making a very respectable addition to the number of our Bishops, by the consecration of Dr Sandford, of Christ Church College, Oxford, an English Clergyman in the city of Edinburgh, of most exemplary character, and who, I trust, will prove a blessing and an ornament to our Church.

" I beg leave to take this opportunity of presenting my grateful thanks for your Grace's kind benefaction to the Episcopal chapel in Banff, as belonging to the diocese with which I am officially connected ; and requesting forgiveness of the liberty which I have taken in thus addressing your Lordship, and humbly offering up my fervent prayers to Almighty God for the prosperity of the united Church of England and Ireland, I have the honour to be, with the highest respect and veneration," &c.

In Bishop Horsley's reply to the above, as addressed to him, dated a few weeks after receipt of it, he expresses the " highest satisfaction at the progress of union in Scotland."

with the Scottish Episcopal Church, being firmly resolved to continue attached to the Church of England as formerly." But as no one can read these Annals and not see that the Church of England recognises no such attachment, unless in a state of union with her sister Church in Scotland, the Annalist doubts not, as their Clergy are friendly to the measure, but that, in a little time, all the Episcopalians in Aberdeen shall be one fold under one shepherd.

LETTER LV.

BISHOP HORSLEY TO BISHOP SKINNER.

" I am persuaded that nothing can be more for the interest of religion in this island,—nothing more for the credit of both parties, and particularly of the Clergy of English and Irish ordination ; and I have perhaps some personal satisfaction in finding the opinion which I gave many years since to our worthy friend, Bishop Abernethy Drummond, confirmed by this event, 'that 'the business of union would certainly do itself, 'if he was not too much in a hurry to drive it 'on.' Nothing can give me greater satisfaction, than that my son, while in a state of separation from me, should be thought worthy to have the care of one of your congregations committed to him. The employment will be respectable, though the profit should be small ; and I am confident, that he would himself prefer employment without any profit, to a state of absolute inactivity. It would be a great consolation to me, indeed, could I think that God, in his mercy, had made him the humble instrument in the furtherance of so great and good a work as that of healing the unseemly divisions among the Episcopalians of Scotland."

As a farther specimen of the very favourable

reception which Bishop Skinner's communication met with in England, the replies received from the excellent Bishop of London, Dr Porteous, and the venerable Dr Madan, Bishop of Peterborough, are also worthy of a place in these Annals.

LETTER LVI.

BISHOP PORTEOUS TO BISHOP SKINNER.

" London, March 17, 1806.

" Right Reverend Sir,

" Having always been a friend to the union of the English and Scottish Episcopal Clergy in Scotland, it gives me pleasure to find that it has of late made so great a progress. I long since told my friend, Sir William Forbes, that, by degrees, with a little patience and forbearance, and mild and gentle persuasion, it would assuredly be brought about. Dr Sandford is certainly a great acquisition to your Church; and there appears to me little doubt, but that, with such an accession, your object will in due time be completely accomplished. I am," &c.

LETTER LVII.

BISHOP MADAN TO BISHOP SKINNER.

" Palace, Peterborough, March 19, 1806.

" Right Reverend Sir,

" Please to accept my earliest and warmest

thanks for your kind communication of the rapid progress of Episcopal union in Scotland. It must rejoice and comfort the heart of every sincere friend to the Christian cause. I make no doubt but that this has been, in a material degree, owing to your own great and pious exertions, for which God will bless you in his good time. Most cordially do I unite with you in fervent prayer to Almighty God for the prosperity of the united Church of England and Ireland; and, let me also add, for the still further progress and prosperity of Episcopal union in your part of Great Britain. I have the honour to be, with much true repect and admiration of your character,

"Spr. Peterbro'."

The Bishop of Salisbury, Dr Douglas, enters fully into the measure of the union, and tells Bishop Skinner, that "even had he been able sooner to have answered his letter, he thought it prudent to wait till he could have a conversation with the Archbishop of Canterbury, to whom (says he) I paid a visit yesterday (May 7th) at Lambeth. He expressed himself with the same friendly sentiments which I entertain with regard to the Episcopal Church in Scotland, and wished that the Clergymen who officiate in your part of the island, and who have been ordained in England, would submit to your jurisdiction,* in

* To strengthen, if possible, the Archbishop's 'wish' for union, the Annalist conceives that it is a duty which he owes

a step, which he was glad so many had already taken, and which he thought would be farther assisted by the consecration of Dr Sandford."

The letter containing this valuable information, the worthy Prelate (himself a native of Scotland) concludes in these very friendly terms:— "I hope no more young men will be sent from England to serve, as ministers, to your chapels; but if any should be invited, and induced to go to Scotland, I make no doubt but they will be advised by any of our Bench, who may know of their intentions, not to refuse acknowledging the jurisdiction of our brethren the Scottish Bishops."

As, among the last letters, if not the very last letter, which Bishop Skinner had the honour of receiving from the indefatigable friend of Scottish Episcopacy, the late Sir William Forbes of Pitsligo, the Annalist is induced to gratify the

to the outstanding Clergy of English ordination in Scotland, to apprise them, that were any of them to be presented to a living or livings in England, he would positively be refused institution to the charge or charges, without a testimonial from two Clergymen in full communion with the Bishop in Scotland, in whose diocese he may have resided for the last three years, and that testimonial counter-signed by the Bishop himself. The case actually happened, when Mr D. late of St Paul's chapel, Aberdeen, received presentation to the living which he now holds in the diocese of York. That gentleman, though he never united with Bishop Skinner, was obliged to apply to that Prelate for a testimonial, who, although the applicant's conduct was the more inexcusable, in that he had been baptized and educated in the Scotch Episcopal Church, readily granted the testimonial in the form required.

reader with the following. It contains an incentive to union which must go to the heart of every parent or guardian, professing himself an Episcopalian, and prompt him, for his offspring's sake, (if from no other motive,) to maintain inviolate Episcopal union, should he be happy enough to enjoy it, or, should the case be otherwise, to "seek diligently till he find it."

LETTER LVIII.

SIR WILLIAM FORBES, BART. TO BISHOP SKINNER.

"Edinburgh, April 5, 1806.

"It is a considerable time since I received the honour of your very obliging letter, which I have too long delayed to answer. Latterly, indeed, I have purposely let it alone, in the view of the confirmation, which Bishop Sandford had given notice that he intended to hold in our Chapel (the Cowgate) this day sennight, and which I wished to be able to tell you I had witnessed. You have no doubt been informed by some of your correspondents here that it took place accordingly; and, I must say, I never was present at a more solemn, a more agreeable, or a more impressive service. It could not but be very edifying to every seriously disposed person, to see our Chapel, which, I believe, is the largest in this country, filled with a numerous congregation of the upper ranks of life, and upwards of a hundred

young persons confirmed, who not only comported themselves with the utmost decorum, but seemed, as well as many of their parents, to be very much affected with the ceremony, and who, I hope, shall be the better for it to the end of their lives. Three of my own young people were of the number; the elder part of my family having been confirmed by the Bishop of Man, when he passed through Edinburgh a good many years ago. But, hereafter, thank God, we shall have no need of foreign aid!

"Having occasion now and then to exchange a letter with the Bishop of London, on the subject of the life of Dr Beattie, on which I am now employed, and in which he is kind enough to take some interest, I lately, in writing to the good Bishop, introduced the subject of Dr Sandford's consecration. What he says in answer to that part of my letter, is short, but very satisfactory. 'I congratulate you on the union of the 'Scotch and English Episcopal clergy. It will 'tend to promote harmony and concord, and the 'general interests of religion.'

"I thank you for your kind inquiry about my arm; I am now able to use it in writing, as you see, which is a great comfort to me. I remain, with much respect, regard, and esteem, Right Rev. and Dear Sir, &c."

Nor did this great and good man's interest in the cause of Scottish Episcopacy expend it-

self in words only. It was no part of his character to 'sacrifice unto the Lord of that which cost him nothing.' No sooner was it suggested to him by one, nearly allied to his amiable family by marriage, that an attempt ought to be made to raise a fund for making some small addition to the incomes of the Bishops in Scotland, and for relieving the wants of the most necessitous of their clergy, than Sir William Forbes entered, with heart and hand, on the beneficent scheme; giving no less a sum, from his own private funds, than L.400. In order, the more effectually to secure success to 'this work and labour of love,' a "Memoir" was drawn up in 1806, "respecting the present state of the Episcopal Church in Scotland, and respectfully submitted to the consideration of the Nobility and Gentry of that Communion." This endearing monument of zeal and sincerity in their Christian profession, on the part of the Institutors of the Episcopal fund in Scotland, the Annalist is proud to record, '*in futuram rei memoriam.*' * While deeming the following account of the pious scheme, extracted from the Honourable Mr Justice Park's valuable "Memoirs of William Stevens, Esq.", more calculated to excite the interest of his readers at large, and to call forth the contributions of the wealthy and benevolent, than any statement which he could give, the Annalist ardently solicits the public attention to it.

"I have been the more diffuse, in this ac-

* See Appendix No. VI.

count," (the account of the progress of union among Scottish Episcopalians,) "because it must be a matter of great curiosity to the student in Ecclesiastical History; because Mr Stevens was continually consulted upon the measures proper to be adopted, (and, he was laborious and indefatigable in his consideration and correspondence on the subject;) and, because this very union led to still further exertions of this good man's benevolence, both in his personal labours and pecuniary bounty, for the comfort and happiness of the members of that body.

"Delightful as it was to all good men, who feel how joyful it is for brethren to dwell together in unity, to behold such a schism so nearly healed; yet it was matter of great lamentation to the laity to see their Bishops and Pastors, who are not excelled by any clergy in piety and learning, and exemplary behaviour, unable to support that decent rank in society to which they are so well entitled, and which is so necessary to give weight to their characters, and effect to their public ministrations. Inasmuch, therefore, as all income arising from the state was cut down at the Revolution, these reverend persons, Bishops as well as Priests, had nothing to rely on but the emoluments arising from their Congregations, which were often so limited in number, and in such narrow circumstances, that the stipends of many of these pious and exemplary men did not exceed the wages of a common day-labourer. It could

not, therefore, but be matter of regret to every well disposed Christian, indeed to every feeling heart, to see those who had had a liberal education, and who filled the distinguishing station, (whatever the worldling may think) of ambassadors of their blessed master, with such pitiful incomes.

"It was also a circumstance worthy of remembrance, that not a complaint of the narrowness of their pecuniary means ever escaped from the lips of these excellent men; but they proceeded, through evil report and good report, in hunger and thirst, faithfully and contentedly discharging all the duties of their sacred calling. It seemed, therefore, upon the removal of the penal laws, and upon this union" (the union in Edinburgh) "being effected, that to make some improvement in their worldly circumstances was an object well deserving of attention. It therefore occurred to some valuable members of the Episcopal persuasion at Edinburgh, in the foremost rank of whom stood the late great, because the good, Sir William Forbes, to form a fund for making a moderate addition to the incomes of all the Bishops and most necessitous of the inferior Clergy.*

* "This subscription was to be entirely of a private nature. It included no application to Government, nor any idea of the slightest connection between the Episcopal Church of Scotland and the State. With regard to the Established Presbyterian Church, its most conspicuous members are well known to be men of most enlightened minds, who knew too well the merits of the Episcopal Clergy, and their obscurity also, with-

" Accordingly, the Duke and Duchess of Buccleugh, and Sir William Forbes, set the subscription on foot in Scotland, by large contributions; and the latter being about to be removed, for the reward of his virtues, to a better world, added, to his original subscription of L.200, a legacy of L.200 more. No sooner was this most laudable plan commenced in that country to which it more particularly applied, than the friends of Episcopacy in England, desirous to do every thing in their power to forward the pious designs of those in Scotland, in favour of this long depressed, though pure portion of the Christian Church, immediately formed themselves into a Committee, in order to collect subscriptions, to suggest plans, and, in short, to co-operate with the Scottish Managers, in every way in which their services, for so good a cause, might be required. This Committee originally consisted of James Allan Park, Esq. the Chairman; the very Rev. Gerard Andrews, Dean of Canterbury; the Rev. Dr Gaskin; William Stevens, Esq.; the Rev. Robert Hodgson, Rector of St George's, Hanover Square; John Bowdler, Esq. of Hayes; and John Richardson, Esq. And it will be ob-

out power or influence, to entertain any jealousy of them. Indeed, it is but justice to say, that upon occasion of this subscription being set on foot, as well as of the application to Parliament for relief to those of the Episcopal persuasion, the most ready consent to, and approbation of both measures, were afforded by some of the most eminent members of the establishment in Scotland."

served, that of them, three were of the old Committee for procuring the repeal of the penal statutes. This Committee, jointly and individually, were most anxiously sedulous in the discharge of this voluntary trust; and Mr Stevens himself was indefatigable in endeavouring to procure subscriptions. But that he might not be supposed to attempt at influencing others to do what he had no intention of doing himself, his purse was ready and open, as usual, upon this occasion; and he was himself the first English subscriber of L.100; and he had before his death, (which happened in two or three months after that of Sir William Forbes, of whom and Mr Stevens, it might be said, 'they were lovely in their lives, 'and in their deaths were not long divided,') the satisfaction of seeing that this work of faith,—this labour of Christian benevolence,—was meeting with a degree of encouragement worthy of its importance in the scale of humanity and charity *."

* "Notwithstanding all the exertions of the Committees in both countries, and notwithstanding the liberal donations of many of the dignified Clergymen in England, and a vast body of the laity, yet the funds have only enabled the Managers to collect L.100 per annum to the Bishop residing in Edinburgh; L.60 per annum to the Primus, and L.50 to each of the other Bishops; L.15 to a very few, and L.10 also to a very few of the inferior Clergy." Such was the state in 1812, when the Memoirs of Mr Stevens were published, and such is the state in 1817.—*Annalist.*

"But the Committees in both countries do not remit their zeal and ardour. They attribute much of the backwardness

Bishop Skinner having, in the month of August this year, met his Clergy in regular Diocesan Synod and having delivered a Charge to them in the usual manner, he had the satisfaction to find that the subject of the charge was considered by his Clergy, as so peculiarly suited to the then state of the Episcopal Church in Scotland, that they unanimously requested him to publish it.

to subscribe which they discover, to the situation of the Scottish Episcopal Clergy not being known, and if known, not understood; and, to the very quiet and unobtrusive manner in which the subscription has been, and must be, carried on. They still trust and earnestly hope, that the great, the rich, and the virtuous part of the community, will enable them to do much more for those who stand in so near a relation to the Founder of our holy faith; and they rely confidently, at least that all those who stand in the same relation to him in the Church of England, and who have the means, will recollect, that though the outward splendour and territorial possessions of Scottish Episcopacy are no more, yet in soundness of doctrine, in solidity of learning, and in innocence of life, her Clergy are still a burning and shining light, amidst a crooked and perverse generation; and although, by the sure word of prophecy, the gates of hell shall not prevail against the Church of God, yet, in the inscrutable dispensations of Providence, it may hereafter be asked, 'where is the Church 'of England?' as we now say, 'where is the Episcopal 'Church of Scotland?' Let them consider these things and act accordingly.—See a Sermon of Bishop Horsley."

Another edition of the interesting Memoirs from which this extract is taken, being called for in 1815, the benevolent author, after paying every expense of printing, publishing, &c. gave the whole produce of the sale to the fund for which he pleads so irresistibly.

The fact was, that the Bishop had reason to suspect that there were, among the junior Clergy of Scottish ordination, some, whose ambition it was to be considered as Clergymen of the Church of England, and who, if they had not already abandoned the use of the Eucharistical service of the Scottish Church, were ready so to do,—for no other reason but that it was Scottish! After therefore giving a brief history of the measure of union in Edinburgh, of the consecration of the new Bishop of that diocese, and of the patriotic reasons (were there no other,) for Scottish Episcopal Clergymen adhering to the use "of that venerable badge of distinction, so well known in this part of the kingdom, under the title of the Scottish Communion Office," the author of the charge sums up his subject in these words: "By the very act of toleration, the Clergy ordained among us are expressly declared incapable of taking any benefice, curacy, or spiritual promotion within the Church of England as by law established; they are therefore, to all intents and purposes, to be considered solely and entirely Scotch Episcopal Clergy. Assuming the appearance of another character, and wishing to pass as ordained in England, by a strict observance of all the forms prescribed by the English ritual, can serve only to expose them to ridicule, as affecting to disown the Church to which they properly belong, and shewing themselves, as it were, ashamed of their connection with it. What else

can be said of that silly affectation, which, if allowed to prevail in the minds of our Clergy, might tempt them to relinquish the use of our truly primitive Communion Office,—for no other reason but because it is Scotch, and has been found fault with by some, who either know nothing about it, or are evidently prejudiced against it. It is with extreme reluctance that I have touched on this unpleasant subject; but compelled, as I feel myself, by a sense of duty, thus to state my opinion to the Clergy with whom I am more immediately connected, it is in the pleasing hope that all of them, whether of Scotch or English ordination, will see the propriety of not abandoning any religious rite or practice, on such light grounds as mere levity of principle, or a mean compliance with the fashionable taste of the times."

Besides the Clergy of the diocese of Aberdeen, to whom the charge was officially addressed, it chanced that three members of the Episcopal College were Bishop Skinner's auditors on that occasion,—Bishop Macfarlane of Ross, Bishop Watson of Dunkeld, and Bishop Jolly of Moray. These Prelates being in Aberdeen, in consequence of the Triennial General Meeting of the members of the Scotch Episcopal Friendly Society, the charge may be considered as speaking the sentiments of a majority of the Scottish Prelates; inasmuch as Bishop Skinner announces in the printed preface, that "his three Right Reverend colleagues, who

were present at the delivery of it, had the goodness to express their approbation of it in the warmest terms of brotherly kindness."

This eventful year, (1806,) however, now drawing towards its close, was not permitted to pass away, without its full share of calamity and affliction. Were the reader asked, to what public characters on either side of the Tweed the Scottish Episcopalian considered himself to be most indebted? the answer, without hesitation, would be,—" to the Right Rev. Samuel Horsley, Lord Bishop of St Asaph, in England,—and to Sir William Forbes of Pitsligo, Bart. in Scotland." Yet, to the deep regret of every friend of truth and virtue, and to the grief inexpressible of the Bishops, the Clergy, and lay members of the Episcopal Church in Scotland, both of these illustrious men were snatched away by death from this sublunary world, ere the year 1806 had reached its end. The venerable pastor of Longside, then in his 86th year, endeavoured, in some Latin verses, to give vent to the sorrow which agitated the breasts of himself, his spiritual fathers and brethren, on the mournful tidings reaching their ears. Of Bishop Horsley, he sums up the well earned fame in language too indelibly engraven on every Scottish Episcopalian's heart to be forgotten :—

" Cambria mæsta, dole tantum tibi lumen ademptum!
Patronum ablatum, Scotia mæsta, dole!
Dum colitur pietas, et amor divinus honesti,

Dum retinet primam Scotia nostra fidem,
Præsulis HORSLEII famamque, et juris amorem,
Semper honorabit Scotica turma Patrum *."

Equally just and impressive, the verses on Sir William Forbes, will ever be had in equal regard. They were transmitted to the heir of his virtues, as well as of his title and fortune, by Bishop Skinner, in the following artless and affecting note.

LETTER LIX.

BISHOP SKINNER TO SIR WILLIAM FORBES, BART.

" Aberdeen, Dec. 9. 1806.

" Having already taken the liberty of presenting to you, with much sincerity, my heartfelt condolence and sympathy on a late mournful event, I again presume to trouble you with a small testimony of respect from an aged friend of mine, who, like many others, feels deeply on the present occasion. The person to whom I allude having long been an ardent admirer of the character of your late worthy father, has attempted to do justice to it in a few Latin verses, which I now enclose. May I hope that you will not be offended at the freedom which I have used in thus laying before you a small specimen of my father's genius, now in his 86th year, and still holding the charge of the Episcopal congregation in Longside, to which he was appointed sixty-four years ago.

* Skinner's Theological Works, Vol. III. p. 86.

" Requesting your acceptance of my fervent wishes for the blessing of heaven, and every comfort on earth to you and your family, I have the honour to be, with the highest esteem and regard," &c.

The verses themselves, strictly speaking, are foreign to the Annalist's purpose, but that reader's heart must be of a nature foreign to the heart of a Scotchman, who can be offended at their introduction here.

IN OBITUM
GULIELMI FORBES,
BARONETTI DE PITSLIGO.

Dum sacrata pius lacrymas super ossa profundo,
Mærori ignoscas, lector amice, meo :
Ne tibi displiceat talem, quod ploret, ademptum,
Mærente populo mæsta camæna virum !
Charus eras meritoque mihi, Gulielme verende,
Propter et exemplum semper amande mihi !
Te constans, inter cives terrena gerentem
Ornabat puræ Relligionis amor.
Te sensit gaudens Ecclesia nostra benignum,
Laudat et auxilii pignora larga tui !
Tu regi et legi, patriæque Deoque fidelis,
Absque dolo simplex, absque timore pius.
Munificus, prudens, tu semper amœnus et almus,
Divitibus monitor, pauperibusque pater !
Talem te genuisse virum, Caledonia, gaude !
Tali da lacrymas nunc spoliata viro !
Tu, quoque, surgentis plebs grata et prospera villæ
Patronum extinctum pectore et ore dole !*

* On his estate of Pitsligo the late Sir William Forbes established a village; from respect to the state, and the villagers

At tu, qui tantis succedis laudibus Hæres,
Arvaque nunc proprio jure paterna tenes,
Vive diu, multos felix et lætus in annos,
Par famâ et meritis, par pietate Patri."

The last letter in the hand writing of Bishop Horsley which reached Scotland (letters, it may be, to his own son excepted,) dated June 17, 1806, was addressed to the Rev. Mr Skinner of Forfar, and contained the following grateful intelligence, that, " with respect to the comparative merit of the two communion offices for England and Scotland, he (the Bishop) had no scruple in declaring that he thought the Scottish office more conformable to the primitive models, and in his private judgment more edifying than the English office now in use, insomuch that, if he (Bishop Horsley) were at liberty to follow his own private judgment, he would himself use the Scottish office in preference."

The last act of Sir William Forbes's pen was equally characteristic of his deep rooted regard for the prosperity of that Church whose distinguishing ornament is her Eucharistic service. " I have scarcely courage," Bishop Sandford tells Bishop Skinner, in his letter announcing Sir William's death, " I have scarcely courage to speak

of the established religion, he founded a Chapel of Ease, which he liberally endowed :—from respect to the Church of which he was a member, he, at the same time, erected an Episcopal Chapel, the Clergyman of which he amply provided for.

of the loss which we have lately suffered, and a loss never to be repaired. I cannot, without emotion, think of the valuable man who has been taken from us, and revolve in my mind the last solemn interview I had with him. I know, my excellent Sir, that you will join me in lamentation for ourselves, for, in this case, indeed, it is only for ourselves that we do lament. I do not know whether I told Mr John Skinner, that the last time this good man signed his name was to a paper in the service of our humble Church."

The paper bore an additional donation of L.200 to the Scottish Episcopal Fund; for which, may the pious donor's soul be rewarded a hundred fold in the day of the Lord Jesus!

Although, as already noticed, the Charge delivered by Bishop Skinner to his Clergy in the month of August 1806, was deemed by all who heard it, Prelates as well as Priests, so peculiarly seasonable as to be printed at their unanimous and express desire; yet, in the southern districts of the Church, no small alarm was excited on the publication of the Charge, at the following intimation, which, along with Bishop Horsley's letter to Dr Grant, (see p. 391 above) the Primus thought proper to append, in form of a note, to page 26 of his Charge. "A Clergyman of the diocese of Dunkeld intends to publish, in a few months hence, a new edition of the Scotch Communion Office, with a prefatory discourse on the doctrine of the Eucharistic sacrifice laid down

in that office, and shewn to accord, in every respect, with the doctrine of the united Church of England and Ireland; containing also a complete illustration of the whole office, after the manner of Wheatley, Shepherd, &c. and a collation of all the communion offices that have been used in Great Britain since the Reformation, as drawn up by the then Lord Bishop of St Davids, now of St Asaph."

To those who were not aware that the author's design was to obviate controversy, and to prevent, in all time coming, men of equal ignorance and prejudice with Dr Alexander Grant, from belying the principles and practices of Scotch Episcopalians, this alarm was by no means unnatural. They dreaded the recurrence of the same divisions, the same party spirit, which, at an early period after the Revolution, disgraced, in its agitation of the same subject, the Scotch Episcopal Church. And they were afraid lest any thing should drop from the illustrator's pen, which should even but insinuate that the sacrament of the Lord's Supper was not duly administered by the office for the holy communion, according to the present use of the Church of England *. No

* The Annalist is aware, that one very formidable objection to union among the Episcopalians in Scotland has been founded on the permission granted to the English ordained Clergymen, to retain the use of the English Eucharistical service; by which, say the objectors, two forms or Liturgies are permitted in one Church; so that division still prevails. To this ob-

sooner was Bishop Skinner apprised of these alarms, than, in a letter to the Bishop of Edinburgh, he proceeded thus to justify the undertaking, and the intimation of it, as annexed to his printed charge.

LETTER LX.

BISHOP SKINNER TO BISHOP SANDFORD.

" Aberdeen, Dec. 16. 1806.

" I must now, in compliance with the wish you have expressed to that purpose, take some

jection it has been briefly, yet unanswerably, replied: I do not see why the slight variations in the Scottish and English offices for the holy Communion should occasion any breach of unity between such members of the Church as may prefer either one or the other; or, why the use of either of them may not safely be left to the discretion of the Ministers. Even in the English Communion office, the Church has left to the discretion of the officiating Clergyman, the choice of two different prayers for the King, two exhortations, and two prayers in the Post-communion; besides a similar licence in other parts of her ritual. Suppose, then, that the Episcopal Church in Scotland were to think fit to print both the Scottish and English Communion offices in her Book of Common Prayer, and to prefix a Rubric, authorizing the Minister to use either at his discretion,—what harm or inconvenience would arise? Indeed, allowing, (what the Church of England—see Article XXXIV.—contends for,) that " every national Church has a right to frame its own ritual," such a concession as the Scottish Bishops have granted to the English ordained Clergy and their Congregations, does much credit to their conciliating and moderate disposition.

notice of the principal subject of your former letter, to which I will frankly own I did not intend to make a reply so soon,—being unwilling to give you needless trouble in regard to a matter about which, I am sorry to say, we are not likely to agree in opinion; although the difference of sentiment, I am sure, proceeds from the best of motives, and ought not therefore to interrupt our friendly correspondence. The officious, and, as you seem to think, alarming note at page 26, of my lately printed Charge, has excited fears or apprehensions on your part, which, had they in any shape occurred to me, would have made me sooner have put my hand into the fire than write such a note, or encourage the proposal to which it alludes,

"For the last twenty years of my life, I have had occasion to take an active part in all the public measures which have had for their object the quiet, credit, and support of the Scottish Episcopal Church; and, as far as I am able to judge, from comparing the present state of this Church with what it was at the commencement of the period I have mentioned, I cannot find that it has been in the least injured, but rather considerably benefited, by the steps which have been taken to promote its peace, and, at the same time, preserve its purity.

"It is hard, then, that I should now be suspected of giving any countenance to imprudent and precipitate measures, when arrived at a time of

life which generally cures men of a propensity to be too forward or rash in their designs. But though thus, I trust, happily guarded against the folly of exposing our poor unprotected Society to any danger that may be avoided, consistently with our profession and our principles, I yet feel impressed upon my mind such a firm unshaken regard to those principles, as will not allow me to shrink from what duty prescribes, in requiring a public avowal, both of the doctrine and practice, by which our Church has been hitherto distinguished, in the most essential and important part of her liturgical service. It is for me the more necessary to stand forward, either personally or by my nearest connections, in defence of what is peculiar to the Scotch Episcopacy, because, in some of the measures in which I have been principally concerned, such as that which took place at Laurencekirk in October 1804, and at Dundee in February last, it has been inferred, that I was disposed, with the tacit consent of my colleagues, to let matters go on in such a way as might gradually remove every vestige of our Scottish original, and make us appear as a branch cut off, like that of America and the West Indies, from the English Church. Among those, who still retain an attachment to us, as the remains of a distinct and National Church, I know it is insinuated, 'that since Bishop Skinner has been its senior Bishop, 'things have begun to assume a different ap-'pearance; and, by so zealously promoting union

'with the English clergy in this country, and 'even procuring one of his sons to be educated 'and ordained in England, and then settled as his 'own assistant, it would look as if he were inclin-'ed to obliterate every mark of distinction, and 'make us forget that we have any thing of our 'own that belongs to a Church, Bishops, Clergy, 'or sacred offices, but that we must get all from 'England!'

"In short, my dear Sir, I am so thoroughly convinced of the propriety of what is intended, and which I hope will be executed in the most inoffensive, and unexceptionable manner, that unless all my other colleagues as well as yourself put a direct negative on the proposal, which, as far as I have yet learned, is by no means their intention, I shall certainly consider it as my duty to give every assistance in my power to a design so laudable in itself, and so likely, as I see it, to do good instead of evil; good to those whose good is most desirable, and evil only in their eyes who are disposed to speak evil of the way of truth.

"From the plain, the honest, and free manner, in which I have now delivered my sentiments on this, to me most interesting subject, you will see, that I am far from being displeased at the freedom with which you have treated it in your letters both to my son and me; I rather feel myself much obliged to you for giving me an opportunity of stating my opinion in return with equal plainness, but with the most sincere and

humble deference. Your local situation and mine are so different in many respects, that it is no wonder if we view, in different lights, many of the things by which we are immediately affected. But it shall ever be my study to conciliate your esteem and good opinion, which, on your part, I am sure, will never be withholden while you believe me acting to the best of my judgment, and in the way that my conscience directs," &c. &c.

1807.] The removal, during the preceding year, of such men and such friends as Bishop Horsley and Sir William Forbes was, to Bishop Skinner, and the cause nearest his heart,—a loss which could only be surpassed by the bodily dissolution of three other individuals on earth, viz. the wife of his bosom; the intrepid champion of Scottish Episcopacy, as Bishop Skinner's revered father may well be termed; and the late William Stevens, Esq. treasurer to Queen Anne's Bounty; a man who, from the hour in which he first heard of an Episcopal Church in Scotland, viz. the period of Bishop Seabury's consecration, had exerted every faculty of his mind to promote her interests, and every disposition of his benevolent heart to befriend her senior Bishop and his family. Yet, during the year 1807, did the All-wise Disposer of events see fit to remove from this militant state these worthies, and the Scottish Primus' dearest relatives and friends;—friends

by whose removal, so very sensibly were his feelings wounded, that although, in every part of duty, the Bishop's outward exertions were the same, and 'the spirit of the man' appeared 'to 'sustain his infirmities,' yet his inward thoughts, and state of dejection at his vacant hours, shewed that 'a wounded spirit' was more than even he could 'bear.'

For an account of Mr Stevens, who, of the three lamented friends, was the first summoned from this earthly stage, the reader is referred to a Memoir of his life, drawn up by his bosom friend, the Hon. Mr Justice Park, than which modern Biography is not likely soon to furnish any thing more interesting, whether we have an eye to the matter or the manner.

The last letter which this excellent man wrote to Bishop Skinner, dated 14th May 1806, is here submitted to the reader's notice as a proof of his unwearied zeal in doing good, as well as affording a specimen of the extreme humility and self-abasement with which all his extensive charities were performed.

LETTER LXI.

WILLIAM STEVENS, ESQ. TO BISHOP SKINNER.

"London, May 14. 1806.

"I wrote to you sometime since, after a shameful neglect of a letter received from you; and I

mentioned, that as the time drew near for remitting an annual contribution to the Fund for the relief of the poor Episcopal Clergy in Scotland, their Widows and Orphans, it was probable I might once more be the instrument for that purpose, which I had much doubted when I wrote before; and I now write to authorize you to draw on me for the same sum as last year." (L.26, of which he himself contributed L.10, 10s.)

"You are very good to interest yourself so much in my favour, which is more than I deserve. I have no pretensions to the usefulness you speak of, being at best a most unprofitable servant. I feel no satisfaction in the recollection of the past, and consequently no great comfort in the prospect of the future. In short, I seem neither fit to live, nor fit to die. My friends have no reason to fear my removal out of sight. I shall not be missed, go when I will. The vacancy will soon be filled up, and, it is to be hoped, better supplied, as it cannot easily be worse.

"Your account of your triennial visitation last summer is very pleasing. I don't wonder that you had some times warm work of it, which probably was increased, and the fatigue of it also, by your being obliged to use expedition. Your Sees not having the same means as ours, makes attention to expense necessary; this is a pity, and we have only to pray for better times. But if your Church is poor, you have the comfortable reflection that it is pure, and perhaps it is not the less pure for being poor.

"I am obliged to you for mentioning your visit to your good old father. I am glad to think, that his mental faculties should be so strong in his 86th year, and that he should be passing away the evening of his days with so much Christian tranquillity and cheerfulness. I have had the satisfaction to hear of you at different times from different quarters, and I am now in possession of your last letter to Mr Bowdler, which he put into my hands the other day at Nobody's club, where nineteen members assembled, and passed an agreeable day.*

"It is comfortable to see your ecclesiastical matters going on so favourably, and I congratulate you on the accession of Dr Sandford to your venerable bench. I think you may be succeeding, if not so well as you could wish, at least as well as you could expect; and I flatter myself, you, in no long time, may look for an entire end being put to your schism. It is pleasing to think that Dr Grant's business is settled without his doing any serious mischief. I dont know that I have any thing to communicate in the literary way, or

* It occurred to the gentlemen who were the chief associates of Mr Stevens, "to institute," says his biographer, "a club in honour of their revered and much admired friend, which should be denominated Nobody's Club, in conformity to the name which his humility had induced him to assume, when he collected his various pamphlets into a volume. He entitled them Οὐδενὸς Ἔργα, i. e. the Works of Nobody; and, by the appellation of Nobody, he was ever after known among his friends."

that I have any thing farther to say, than that, relying on your prayers, I am what you are no stranger to, with cordial regards to all the members of your family, known and unknown, your obliged and faithful servant, W. S."

This extraordinary man, whether we regard him as a private Christian or as a learned theologian; as a citizen of London, or as having his πολιτευμα, his citizenship in heaven, had always hoped that his death might not be lingering. And all who knew him were assured, that however sudden it might be, with him it could not be unprepared,—which his biographer rightly presumes to be the true meaning of the word "sudden," as applied to death, in a petition of the Litany. But so uncommonly affecting, and, as the Annalist considers it, "good to the use of edifying," is the account of Mr Stevens' demise, given in his honourable friend's Memoir of him, that he hopes to be pardoned for inserting it in the Annals of that Episcopacy, to the support of which, besides expense of thought and bodily labour, this excellent man was, in one way or other, a pecuniary contributor of many hundred pounds.

"On Friday the 6th of February 1807, Mr Stevens spent the whole morning at home, chiefly in company with his friend, Mr Bowdler, who says, that his conversation was animated, lively, and very much like what it ever was with a friend he so tenderly loved, and whose sentiments

were so much in unison with his own. These two friends were to dine together, at Mr Richardson's, King's-road. His coachman, who had always been remarkable for his punctuality, and had frequently received the commendations of his master on that account, was, on this day, happily and providentially, a great deal after his time; and Mr Stevens had put on his great-coat, in order to be ready; but, just as he was stepping into his carriage, he was seized with a pain in his chest. Mr Bowdler asked the cause of his sudden emotion,—he answered calmly, 'Nothing but death.'

"He was attended immediately by two physicians, and he was bled; and, though restless at times, he, upon the whole, slept quietly. Mr Bowdler, who never quitted him till a late hour, relates an anecdote which proves, that the same religious spirit, and the same ready obedience to God's will, which pervaded every thought, word, and action, from his earliest youth, continued to operate upon him even to the latest moment of his existence. After the stroke of death above-mentioned, feeling (I suppose,) that he was dying, he refused the medicines which the physicians had prescribed; and I," says Mr Bowdler, "was desired to prevail upon him to take them, which I did with the usual argument,—'but do it to oblige me;' but in vain, for he still refused. At last I was going to to say, 'It is your duty to God, to do what you 'can to preserve your life.' But when I had ut-

tered only the six first words, he seized the cup, and drank it to the dregs; and, laying hold of my hand," adds Mr Bowdler, "said, with great earnestness several times, 'my dear friend, my 'dear friend!' as if wishing to express, not only his affectionate regard to this excellently good man, but his gratitude for recalling him to his duty to God at that moment, when our excellent Liturgy, in most impassioned language, in the burial service, teaches us to pray,—that God will not suffer us at our last hour, for any pains of death, to fall from him.

"Not long before he expired, Mr Bowdler asked him, after he waked from a calm sleep, whether he should repeat a prayer; the dying Christian assented. Mr Bowdler repeated the Collect, from the order for the visitation of the sick, beginning with these words: 'O Lord look 'down from heaven,' &c.;—when he had said, 'give him comfort and sure confidence in thee,' Mr Stevens said very calmly and distinctly,—'Amen!' But as he did not repeat it at the end of the Collect, it is presumed his mind was exhausted. When the clock struck three, in the morning, he said to the servant, 'My time is 'come!—Oh, dear good God!' and fell asleep without a struggle or a groan."

One short month from the day on which this invaluable friend and correspondent was withdrawn, and Bishop Skinner had to mourn his own fate as a widower. Mrs Skinner, as has been no-

ticed in the introductory Memoir, died on the 4th of March 1807. His feelings on that event, and others of a like nature, he failed not to communicate to his friends, as ample apology for his epistolary silence. But no sooner did he resume his pen, than, in the following reply to the tender sympathy expressed by one of his most respected correspondents, the Bishop found it expedient to recur to the alarming note appended to his printed Charge of 1806. *

LETTER LXII.

BISHOP SKINNER TO A FRIEND.

" Aberdeen, May 14, 1807.

" Your very kind and affectionate letter of the 26th March was a cordial to my drooping spirits, pouring balm into my wounded heart, while, on the one side, holding out the most pleasing good will to our little Zion, and, on the other, the tenderest sympathy for my distressed situation. It is a common saying in this country, that ' a green ' wound is half healed ;' implying, that only one half of the anguish is at first felt; and I can bear melancholy evidence to the truth of the observation. Were the case otherwise, I should not have been so long in acknowledging the favour of your last obliging communication, with all the agreeable intelligence which it contained. But my

* See above, p. 440.

mind is still in such a state of depression, from the unexpected shocks it has had to sustain, as to be hardly capable of raising itself to any exertions beyond what the calls of duty necessarily require. In such a weak and languid condition, it is no wonder if I be apt to feel the weight of any reflections on my conduct, which, from the consciousness of acting to the best of my judgment, and from the purest motives, would otherwise have fallen lighter upon me.

" I am led into this train of thought, by part of a most affectionate letter I lately received from our excellent friend ********, who has still the goodness of heart to attend to the concerns of our poor Church. That part of his letter to which I allude, was suggested by a person whom he calls a most warm and zealous friend to our Church, and who urged, what no doubt appeared to him very strong reasons, for deferring the publication of a little work, in which my son at Forfar has been for some time engaged, respecting the doctrine and practice of our Church in the article of her Eucharistic service; a work which I took the opportunity of announcing to the public about eight months ago, in a note at p. 26 of my printed Charge. That Charge has found its way into England, and, from the most laudable motives on your part, has been put into the hands of some of the most dignified characters of the English Church. A pledge has thus been given, (if we may adopt the political lan-

guage of the day,) that such a little work would ere now have made its appearance, and no harm, as far as I have heard, has been done by the intimation of it.

" That any alarm should be raised by notifying such an intention on my son's part, must surely be owing to some strange misconception of what is intended to be laid before the public. On which account, as soon as my son was informed of what was stated in * * * * * *'s most friendly letter, he felt it to be his duty, with all becoming deference to the judgment of others, to give some short account of his plan and design, and, with that view, took the liberty of addressing a letter to our dear friend, which you either have seen, or, I presume, may see, and thence judge for yourself whether any danger is to be apprehended from what he has undertaken in defence of our misrepresented principles. Those of our good friends in England, who have chanced to hear of Dr Grant's little pamphlet, are abundantly sensible what mischief it has done to our cause, for the reason, which you very properly assign, that many of his readers will take for granted what he has asserted, and inquire no farther into the truth of it.

" With a view, therefore, to make this inquiry as little troublesome as possible, my son has endeavoured to compress his materials into a narrow compass, exhibiting a very clear, though concise proof, that our doctrine on the subject

of the Eucharist is 'one and the same' with the doctrine of the Church of England; and that our practical adherence to that doctrine, and to the purest primitive forms, is sanctioned by the Liturgy, by the Articles, by the Homilies and Canons, as well as by the writings of the best and truest sons of that Church. Many of these have lamented the defects which evidently appear in the outward form of her Communion-service, and would have been glad to have seen these defects remedied by the joint concurrence of civil and ecclesiastical authority. But as we have nought to do with civil authority, and therefore have no other sanction to any of our offices but what is purely ecclesiastical, our Bishops would have much to account for, did they neglect any favourable opportunity of settling these matters on a proper basis.

"It would, in me, be particularly blamable not to use my utmost endeavours to get things brought as nearly as possible to fixed principles before the days of my allotment come to an end. The measure of union which, as in duty bound, I have been so anxious to promote, has, no doubt, its advantages, and may they be daily more and more experienced! but, I fear, it has its disadvantages also; and unless both the one and the other be properly understood and duly weighed, we shall find it difficult to fix the bounds by which union ought to be circumscribed, or to say, in imitation of our pious Monarch, with re-

spect to concessions in favour of our Roman Catholic countrymen, 'Thus far we will go, but no 'farther.'

"With my best thanks for your truly kind and Christian wishes in my behalf, and my fervent prayers to the throne of grace for all that is good to you and yours, I remain, in much sincerity and grateful affection, my dear Sir, your much obliged," &c.

The worthy friend to whom Bishop Skinner thus appealed in vindication of himself and of the much-dreaded illustration of the Scottish Communion-office, (which, be it observed, had been in the printer's hands before any alarm was excited,) being of the same opinion with the gentleman who first had the goodness to communicate the alarm, that this little work was likely to prove injurious to the success of the Episcopal Fund, nay, was likely, instead of fixing principles, to produce an intemperate disagreement about principles; the Bishop concluded the painful discussion in manner following:—

LETTER LXIII.

BISHOP SKINNER TO * * *.

"Aberdeen, June 23, 1807.

"Ever since I had the honour of your acquaintance, and the pleasure of writing to you, I was

never so much at a loss what to write or how to express myself as on the present occasion. Both your last letters are now before me; and, after having read them over and over in much pain and anxiety, and with all the attention which the subject so justly claims, I still feel it very difficult to account for the change of sentiment which seems to have taken place respecting my character and conduct, even among those whose good opinion I have long been zealous to cultivate, and never suspected that I could have so sadly and suddenly forfeited all future right to it.

"Applying, with all humility, the Scriptural remark on a much greater injury, I may surely say, of what has so unexpectedly happened to myself, 'An enemy hath done this.' But who this enemy is, or what can be the motive for thus endeavouring to deprive me of one of the greatest comforts which now remain to support my declining years, it is hardly possible for me to conceive.

"It is a circumstance well known, that a party has been formed for bringing our humble Church to what they would call 'complete conformity,' with the Church of England; even in those very points, as to which many of the most sound and serious divines of that Church would have been happy in the liberty which we enjoy, to make our ritual perfectly agreeable to the purest standards of the primitive Church.

"Yet a privilege so happily preserved to us,

amidst all our deprivations, there are amongst us those who would tamely renounce, for the sake of affecting a silly imitation, not of the purity and excellence, but of what may be considered the faults and defects of the English Ecclesiastical system, because that system happens to be supported, and all its imperfections covered, by a strong legal establishment. But as this is not the means by which we can hope to see our permanence secured to our poor unprotected Church, the consequence is obvious, that if we are to be subjected to all the restraints imposed by civil establishment, without enjoying any of its benefits, and must neither act, nor write, nor speak, but in the way that the state is pleased to permit the established Bishops and Clergy of England to do, it will soon be all over with any thing like an Episcopal Church in Scotland, and the generation that succeeds its present members will be astonished to perceive, that hardly a vestige remains of what they may have heard was the faith of their forefathers.

" This is the only fear which at present lies heavy on my dejected mind; not the fear of hurting our temporal interest, or losing the countenance of this or of the other great man, be he Peer or Prelate; but the fear of offending our great Master in heaven, by sacrificing any part of that which we are constrained to allow is ' God's ' truth,' to our little worldly schemes, and of thus losing the favour and protection of Him, who is ' King and head over all things to his Church.'

" It was under the force of this apprehension, that I last year addressed the Clergy of this Diocese, in terms which were approved by them, and sanctioned by the Bishops who were present, and at whose desire my son undertook this little work, which I then thought it my duty to announce to the public; and which I am still bound to patronise by every means in my power, were it only for the sake of maintaining that consistency which my character and station require, as necessary to render my office any way useful to the Church with which I am officially connected.

" On this account, and for vindicating both my son and myself, in particular, as well as the Church in general to which we belong, it is but doing an act of justice to all concerned to let the work speak for itself, at least in this part of Scotland, where a due regard to my character is yet of some consequence to the credit of the Scottish Episcopate. To press this mode of vindication is also the more incumbent on my part, because one-half of the work, if not more, was actually thrown off from the press before any mention was made of those objections which have appeared so formidable to some minds; and to have stopped its publication, by arresting the printer's progress, would have implied, that the subject-matter was little short of treason, or something that deserved to be checked at any expense. At the same time you may rest assured, that without your and Mr *******'s approbation, no publica-

tion of the work shall take place in England. And I still hope, that neither you nor he will be offended at the liberty I have taken in sending you and him a copy of it, that, being able fairly and candidly to judge for yourselves, you may the more easily repel the false and invidious prejudgment of others. This, I am sure, you will be ready to do, with that kind and disinterested friendship which I have so happily experienced from you both, on many occasions. And I remain, dear Sir, in all sincerity of affection," &c. &c.

The stipulation here entered into was, on Bishop Skinner's part, strictly observed. His son's little work, which the Bishops who attended Dr Sandford's consecration, having spent two days with Mr Skinner in Forfar, urged him to undertake, as the best mode of answering the cavils of Dr Grant, was never advertised for sale south of the Tay. In fact, as neither emolument nor fame was the object of the illustrator of the Scottish Communion office, his only disappointment was, that the antidote was not permitted to attend on the bane. The purpose of Dr Grant's apology for continuing (as, by a strange lapsus, he termed it,) " in the Communion of the Church of England," in a country where the Church of England professes to have no Communion, but what the Episcopal Church in Scotland affords, was to shew, that the Church of England was decidedly wrong in believing that the Episcopal Church in Scotland was no longer a sister Church, but one

and the same. The Doctor knew better; there was an "essential difference between them;" and this essential difference he asserts, as proven by a reference to the Scottish Communion office. The sole purpose of Mr Skinner's publication was to refute this daring calumny, and shew, by an illustration of that office, after the manner of Wheatley, Shepherd, and other learned ritualists, that "although the Episcopal Church in Scotland agrees with the first compilers of the reformed Liturgy of the Church of England, and has, in proof of that agreement, taken the Liturgy of Edward the VI. as a model in framing her Communion office," (as did the Right Reverend Prelates of the English Church, to whom his Majesty King Charles I. intrusted the compiling of the Book of Common Prayer for Scotland at large, and as the American Bishops did when they compiled the Liturgy used in their Church,) yet, that still the doctrine of the two Churches is essentially the same, inasmuch as the present Church of England, in complete contradiction of Dr Grant's asseverations, affirms, that she "is fully persuaded in her judgment, and here professes it to the world, that the Book" of Common Prayer, (and therefore the Communion office, from which the Scottish office is taken,) "as it stood before established by law, does not contain in it anything contrary to the word of God, or to sound doctrine, or which a godly man may not, with a

good conscience, use and submit unto, or which is not fairly defensible against any that shall oppose the same,*" &c.

This 'fair defence' was the task which his ecclesiastical superiors assigned to Mr Skinner; and neither they nor the defender himself ever contemplated any objections to the work as likely to impede the measure of union, or to offend, in the most distant way, the Clergy of English ordination who had united with the Scottish Episcopal Church. Nay, to use Bishop Skinner's words in a letter to Bishop Sandford, of date 26th August 1807, " They naturally thought that a more suitable mark of respect could hardly be paid, than by shewing, in this public manner, that the pastors of those congregations in Scotland, who, though they professed themselves Episcopalians, were not hitherto Scottish Episcopalians, had, in uniting themselves to the Scottish Episcopate, not departed in the least from the principles of the Church to which they originally belonged; since, even the Scottish Communion office, though differing somewhat in its form and order from that to which they had

* See Preface to the Book of Common Prayer of the Church of England; in direct opposition to which, the man who apologized for continuing in her Communion, declares, that there are things in the first reformed Liturgy of England, " which are not conformable to the principles of the Church of England" now a-days. " Nor am I acquainted with any authority that ought to make me adopt them."—*Apology, p.* 6.

been accustomed, yet contains nothing that is contrary to, or dissonant from that which is really the doctrine of the established office for the holy Communion in the Church of England, the Scottish office only expressing in more full, direct, and appropriate terms, that doctrine which the other leaves to be gathered and inferred from the general sense and meaning of the English ritual."

No one who has perused the little volume, but has pronounced the author's success to be complete, "in fairly defending the practice of his Church against any that have opposed, or shall hereafter oppose the same*."

"It has convinced me," said one every way competent to decide on the merits of the undertaking, "and, I dare say, will convince every unprejudiced mind, that there is no doctrine of the Scottish Episcopal Church that is not perfectly agreeable to the doctrine of the Church of England; and, if the Clergy of the latter were at liberty to choose, many of them would probably prefer, as I should do, the office for the holy Communion adopted in Scotland, to that used in England†."

* See the Antijacobin Review for September 1817, in which ample extracts from the work are given.

† Bishop Horsley, (as has been already noted, p. 439.) hesitated not to express this opinion: "Were I at liberty to follow my own private judgment, I would myself use the Scottish office in preference (to the English.) The alterations

In fact, let his prejudices and predilections be what they may, no person ever attempted to call in question any part of the contents of the little volume; it was simply objected, that "the time was peculiarly unpropitious for such a publication." And, to this objection, Bishop Skinner naturally enough replied:—

"If the present time be peculiarly unpropitious for the publication in question, is there any ground to hope that this peculiarity will soon cease, and a more propitious time be found? Shall we be able to shew the truth of our Eucharistic doctrine in a more favourable view when it has been totally lost sight of, or when men's minds have been completely blinded against it? Will the ignorance that now prevails, in regard to the true nature of our altar-service, be combated with more success when it has been allowed time to increase in strength, and to derive support from long continuance? Or, will a captious humour, or unreasonable prejudice, be as easily set aside by giving it full scope to work its way, as when its progress is checked, by shewing that there

which were made in the Communion service, as it stood in the first book of Edward VI. were, in my opinion, much for the worse; nevertheless, I think our present office very good; our form of Consecration of the Elements is sufficient; I mean, that the elements are consecrated by it, and made the body and blood of Christ, in the sense in which our Lord himself said the bread and wine were his body and blood."

See the letter at large, in "*Illustration*," &c. p. 157.

was never any cause for its being cherished, or even suffered to arise?—Ignorance was never yet expelled but by means of instruction; nor will even the silliest prejudice die away, while pains are taken to keep it alive, by allowing only one side of the question to appear, or shutting the other carefully out of sight.

"Reflecting on all these symptoms of indifference about matters, which we, of the purely primitive Scottish Church, are led to regard as of very great importance, it is no wonder if, with much concern, we see ground to suspect that the principles now entertained by many professing to be of the Church of England, are very different indeed from what are really the principles of that Church as established at the Reformation from Popery. What else can be said of such a writer as Dr Grant of Dundee, and many others, equally ignorant of, or disaffected to, the real doctrine of the Church in which they received their orders? Viewing such conduct in its proper light, we cannot fail to see the necessity of applying, as a guard against it, the apostolical precept, "to be instant in season and out of season;" nor are we aware of any mistake in such application, by considering that season to be the most proper for enforcing the regard due to any important truth or practice, when it is evidently exposed to the danger of being gradually overlooked and disregarded.

"But I have done, and shall never trouble my friends with a word more on this delicate and dis-

tressing subject. It is an honour much greater than any which I had ever a right to expect, that, in this instance, I have been enabled to bear my testimony to "the truth as it is in Jesus," and to the mode of worship by which I believe that truth to be most clearly exhibited at the Christian altar; and not I only, but every man who understands aright the Eucharistical doctrine set forth in Holy Scripture, and professed by the soundest Divines of the English Church *."

* As, in the year 1811, it was canonically enacted in full Ecclesiastical Synod, that "the Scotch Communion Office, having been justly considered, is still to be considered, as the authorized service of the Scotch Episcopal Church, in the administration of the holy sacrament of the Lord's Supper," (see canon xv.); to which enactment four Clergymen of the Church of England and Ireland, resident in Scotland, and men of established professional learning and reputation, were parties,—it is not, he trusts, too much for the Annalist to hope, that the "Illustration" of that office, as drawn up by him in 1807, may now meet with the wished-for attention from all who profess themselves Scottish Episcopalians.

Doubtless, inquiry into a subject of such vital importance as to have required canonical enactment, is the duty of every one, whether Clergyman or Layman, who believes the Episcopacy of Scotland to be a true and valid Episcopacy; inasmuch as, though permission to use the English Eucharistical service be most properly granted to such Clergy and their Congregations as, before uniting themselves to the Scottish Episcopate, had adopted that form of administering the Lord's Supper, yet is this permission granted in the full belief that the unity of the Spirit is still held in the bond of peace; and that the great commemoratory oblation by which the death of Christ is, under the Gospel, equally "shewn forth till he

1808.] During the year 1808, the only event of sufficient importance to be submitted to the reader's notice, are, the death of the Right Rev. Jonathan Watson, Bishop of Dunkeld; the appointment of a successor to him in the person of the present Bishop, the Right Rev. Patrick Torry of Peterhead; and the elevation of the Right Rev. George Gleig, L.L.D. of Stirling, to the see of Brechin, in virtue of the resignation of Bishop Strachan of Dundee, whose advanced age, and consequent infirmities, unfitted him for the charge of that diocese.

Although cut off in the prime of life, (*an. ætat.* 47.) yet did Bishop Watson's death proceed from as complete prostration of strength, and as much from bodily imbecility, as if he had reached that period of human life when all is labour and sorrow! The Bishop was a native of Banffshire, and, like most of his contemporaries of the diocese of Aberdeen, had been trained to the ministry of the Scotch Episcopal Church, by the venerable pastor of Longside, the father of his friend and patron Bishop Skinner. His classical and theological acquirements did honour to his master, and shewed that he himself was a diligent and successful student. Though raised

come," as it was foreshewn under the law; that this oblation, under its approved symbols of bread and wine, is still presented unto God, and afterwards partaken of by the humble and devout Communicant.

The work may be had of the Publishers of these Annals.

to the Episcopate in earlier life than usual, this excellent man's deportment was marked by something so decorous in society, and by a mien, a voice, and manner so attractive in the immediate discharge of his sacred office, as to command the respect of all who knew him, or who witnessed the performance of his official duties; and, as he lived universally esteemed, he died universally regretted.

In the year 1791, Mr Watson was translated from the charge of the Scottish Episcopal Congregation in the town of Banff, to that in the village of Laurencekirk, Kincardineshire, on the nomination of Lord Gardenston, who, though bred a Presbyterian, (as he told Lord Chancellor Thurlow,*) was pleased, from the high sense which he entertained of the characters of Scottish Episcopalian Clergymen in general, to endow, in his village of Laurencekirk, a living for a a Clergyman of the Episcopal communion, of which Mr Watson was the first incumbent. Whether his Lordship bethought himself, with the poet, that a village-preacher must be "passing rich with forty pounds a-year," the Annalist knoweth not; but so it was, that this was the precise sum which he allotted as the amount of his village-preacher's money-stipend. But the additional items of forty bolls of oatmeal, a comfortable parsonage-house, with a garden, and three acres of the best land in the vicinity of the vil-

* See his letter to the Chancellor, above, page 147.

lage,—these items were considered as sufficient to make a Scottish Bishop ' passing rich,' and sufficient to make a new proprietor hazard an action at law for their reduction. Thus it happened, that the worthy Bishop had to encounter, at the very time of his lamented dissolution, a keenly agitated question before the Court of Session, whether or not Lord Gardenston's deed of endowment was so technically and legally correct, as to constitute the stipend, &c. of the Scottish Episcopal Clergyman, a permanent burden on the estate of Johnston, in the county of Kincardine.

It chanced, that on the death of the venerable Lord of the Manor, his heir sold those lands of which the village of Laurencekirk forms a part. The purchaser instantly stopped the good Bishop Watson's stipend and allowances, because he would not grant receipts, bearing that the payments made by him, were in no way to be considered as precluding the proprietor of the lands of Johnston from challenging the rights of his (Bishop Watson's) successor. Hence the matter being brought in due form before the Supreme Court, Lord Gardenston's deed of perpetual endowment was confirmed; and, although the Bishop lived not to see the issue, the Laurencekirk ' village-preacher's' forty pounds per annum, &c. were declared to be as valid and lasting as the donor intended, and as the law of the land could make them.

Bishop Watson being the youngest man in the

Episcopal College, his colleagues, two of whom at the time of his death had far passed their 80th year, were most anxious to have the vacant see filled up with all convenient speed. As soon, therefore, as respect for their deceased brother admitted of a mandate being issued for the election of a successor, the Clergy of Dunkeld, thus canonically empowered, met at the village of Alyth, in Perthshire, for that purpose. Two Clergymen were put in nomination, when the senior in office as well as in years, the Rev. Dr Gleig, on being apprized of the intention of his friends in the diocese to vote for him, recommended to them to make the election unanimous in favour of his brother-presbyter, the Rev. Patrick Torry; who being elected accordingly, and approved by the Episcopal College, was, on the 12th October 1808, consecrated at Aberdeen by the Bishops Skinner, Macfarlane, and Jolly, and canonically appointed to fill the vacant see.

Equally eager, as their brethren in the neighbouring diocese, to have the Episcopal succession still farther strengthened, the Clergy of the diocese of Brechin, in consequence of the superannuated state of their Ordinary, having applied for a mandate to elect a successor to Bishop Strachan, had this application granted: When, having met at Montrose, on the 27th September 1808, they unanimously tendered their suffrages to the Rev. Dr Gleig of Stirling, and intimated the same to the Primus in the usual form. On

receipt of the intimation, Bishop Skinner addressed the following note to the person on whom the Clergy of the diocese of Brechin had fixed their choice.

LETTER LXIV.

BISHOP SKINNER TO THE REV. DR GLEIG.

" Aberdeen, Sept. 29, 1808.

" In consequence of a mandate from the College of Bishops, granted at the desire of the Clergy of Brechin, I have this day received a letter, signed by some of these Clergy, viz. Messrs Somerville, Jolly, Nicoll, Milne, Horsley, Cushnie, Murray, with a proxy to Mr Somerville from Mr Garden in Stonehaven, all unanimously voting for you as a proper person to fill the see of Brechin; and earnestly requesting the venerable members of the Episcopal College to proceed, with all convenient despatch, to your consecration. The Bishops, I believe, are all abundantly sensible of the necessity of a speedy accession of strength to the present weak state of our College; but, before I intimate to them the issue of the Brechin election, it seems very desirable, in order to prevent unnecessary trouble, that I should know your sentiments with regard to this matter, and whether you are inclined to accept of the office to which you have been thus elected.

" In hope that the resolution, whatever it be,

which you shall think proper to adopt, will shew your sincere desire to see 'the things which make for peace' happily accomplished, and commending you to the blessed Spirit of Truth and Peace, I remain, with much regard," &c. &c.

To this address Dr Gleig replied, that he "was at the disposal of the Bishops;" that "if a majority of the College should be of opinion that it was his duty to accept, or that it would contribute to the good of the Church for him to accept the office to which he was canonically elected, he would accept, and did accept it." The Primus, on receipt of this communication, lost no time in making known to Dr Gleig the terms on which his acceptance, and consequent elevation to the Scottish Episcopate, would meet with concurrence and approbation on the part of the College of Bishops, as unanimous and sincere as was his election to the office of their Bishop unanimous and sincere on the part of the Clergy of Brechin.

LETTER LXV.

BISHOP SKINNER TO THE SAME.

"Aberdeen, October 13, 1808.

"I have received your letter of the 2d current, and also a copy of that which you wrote to the Presbyters of the Diocese of Brechin, on the

subject of their late election. When we, as a body, subscribed our assent to the Thirty-nine Articles of the Church of England, and when the Bishops afterwards admitted into their College a Presbyter of English ordination, on his own terms, and without stipulating for any preference to the Scottish ritual, we certainly went as far as we could safely go in the way of concession, and for the sake of drawing more closely to us those few Clergy from England, who had united themselves to our Church. But surely, it is now time that we look to the preservation of what is pure and primitive in that Church, whose constitution and character have been entrusted with us.

" With a view to the faithful discharge of this sacred trust, I have had some conference with my two colleagues, the Bishops of Ross and Moray, who have been with me for two days past, on an occasion which rather brought us unexpectedly together. The former (Bishop Macfarlane) having come this length with a son returning to Oxford for his education, it chanced that the deed of election from the Clergy of Dunkeld arrived at the same time. I thought it a pity to put Bishop Macfarlane to the trouble of returning to this place, for the consecration of the person elected, and therefore wrote immediately to Bishop Jolly, who very readily came up hither on Monday, and brought Mr Torry along with him, whose consecration took place in my chapel yesterday with all due solemnity.

" Having this favourable opportunity of communicating our sentiments to each other, and after fully discussing the subject of our deliberations, Mr Torry, animated by the same spirit which pervaded all our proceedings, gave in to us the following declaration, written and subscribed by himself, viz.—

" ' I, the undersigned, do hereby voluntarily, ' and *ex animo*, declare, being now about to be ' promoted, by the mercy of God, to a seat in the ' Episcopal College of the Church of Scotland, ' that, when promoted to the Episcopate, I will ' co-operate with my colleagues in supporting a ' steady adherence to the truths and doctrines, by ' which our Church has been so happily distin- ' guished, and particularly to the doctrine of the ' Holy Eucharist, as laid down in our excellent ' Communion office ; the use of which I will ' strenuously recommend, by my own practice, ' and by every other means in my power. In tes- ' timony whereof, I have signed this declaration, ' at Aberdeen, on the 12th day of October, in ' the year of our Lord, one thousand eight hun- ' dred and eight, as witness my hand.—PAT. ' TORRY '

" Having now such a plain rule before us, and so satisfactory a precedent for our future proceedings, I am determined, with God's help, to abide by it, in any future promotion, at least of a Scottish ordained Presbyter, that may take place in our church. If you, then, can sincere-

ly and conscientiously emit a declaration similar to that above quoted, which we have received from the now Bishop of Dunkeld, you may rest assured, that I belong to no party, be it ever so powerful, that would stand in the way of your promotion; and, as you tell me so frankly and honestly how much you would be pleased to have my support on the present occasion, I can, with equal frankness and sincerity declare to you, that my weak support, (for weak at best it must be,) shall never be wanting to him who does what he can to support the cause, through all its parts, of what I believe to be true Christianity. ********

"Wishing, as I do wish, to shew myself at all times, Rev. Sir, your affectionate Brother, and very faithful humble servant," &c.

To this interesting communication from the senior Bishop and Primus of the Scottish Church, the following most satisfactory reply was, in course of post, despatched from Stirling:—

LETTER LXVI.

REV. DR GLEIG TO BISHOP SKINNER.

"Stirling, October 17. 1808.

"Your letter of the 13th was put into my hands yesterday as I was stepping out of my house to go to chapel. I have read it again and again with great attention, and, surely, I may add, with con-

siderable pleasure; for the condition which you propose binds me to nothing but what I have uniformly practised ever since I was a Clergyman, and what I should be strongly inclined to practise were my excellent Diocesan to forbid me to do so; for I am as much attached to the Scottish Communion-office as you, Right Rev. Sir, can be, and, I have reason to think, on the very same principles. Let me, however, do justice to Bishop Sandford, and to all my other friends, who have wished for my promotion to the Episcopal Bench, on the present occasion. I am, indeed, the only Clergyman within the diocese of Edinburgh who administers the Lord's Supper by the Scottish Communion office; but I am not the only one who perceives its superiority over the English form; for that is perceived by the Bishop himself, who, had he been able to come to Stirling this autumn, would have admitted, in my Chapel, a young man into Deacons' orders, and there made use of our form. Nay, to my certain knowledge, he expressed his disapprobation of the conduct of one Clergyman, who some time ago laid aside the use of the Scottish for the English form; and was really grieved that any man should have done so, without necessity, who was under his jurisdiction.

"I am, therefore, perfectly ready to subscribe, and deliver to you a declaration, similar to that which has been delivered to you by Bishop Torry, and to do so whether I am promoted to the

Episcopal Bench or not; but, I trust, that I shall be left at liberty to recommend the office by those means in my power, which appear to my own judgment best adapted to the end intended. Controversy does not appear to me well adapted to this end, unless it be managed with great delicacy indeed; but I have found no difficulty in reconciling, by private conversation, all those who have joined my Congregation, whether from England or from schismatical congregations in Scotland, to the use of the Scottish office, and even to make them see the preference of it to their own. My Congregation is at least doubled since I came to Stirling; and there is not a member of it more partial to our office than some ladies of consequence and excellent education, who were born in England. The same means which had so good an effect on them I will employ, whether priest or bishop, upon others, varying my mode of address according to circumstances and to the tempers of my hearers; but public controversy I will never directly employ, nor will I encourage it in others. * * * *

With real regard, I am, Right Rev. Sir, your dutiful Son," &c.

This letter being deemed satisfactory, Sunday the 30th of October was fixed for the time, and St Andrew's Chapel, Aberdeen, for the place of consecration, when the office was duly performed by the Bishops Skinner, Jolly, and Torry. The

consecration sermon having been preached by the Rev. Heneage Horsley, M.A. Prebendary of St Asaph, &c. &c. who, with a zeal in the cause of Scottish Episcopacy, inherited from his excellent father, "sought" (to use his own words in a letter to the Bishop-elect of Brechin) "this happy opportunity of delivering the sentiments of Bishop Horsley, (by the mouth of his son,) regarding the nature of the Episcopal functions, and of the conduct of those Clergy who, though Episcopally ordained, choose to officiate in contempt of the Episcopal authority." *

1809 and 1810.] With the exception of the deaths of Bishops Abernethy Drummond and Strachan, which took place within six months of each other, (the former on the 27th of August 1809, the latter on the 28th of January 1810,) and of a loyal address from the Scottish Episcopate, on his Majesty's having attained the 50th year of his reign, neither of these years was productive of any ecclesiastical event likely to excite the reader's interest.

Bishop Abernethy was descended from the family of Abernethy of Saltoun, in Banffshire; Bishop Strachan from that of Strachan of Thornton, in Kincardineshire, now represented by the gallant Admiral Sir Richard Strachan; and, having spent their lives in the strictest amity and

* At the request of the College of Bishops, this sermon was printed.

friendship, in their deaths they were not far divided. They were elevated to the Episcopate* on the same day, the 26th of September 1787, the one as Bishop coadjutor to the other; but no sooner was Bishop Abernethy Drummond elected to the see of Edinburgh, where he had his pastoral charge, an event which speedily took place after his consecration, than Bishop Strachan was duly appointed to the see of Brechin, of which the Scottish Episcopal Congregation of Dundee forms a most respectable part.

Bishop Abernethy having married the heiress of Hawthornden, in the vicinity of Edinburgh, had, in consequence of that connection, the sirname of Drummond attached to his name. His only child, a daughter, as well as his lady, predeceased him many years. Bishop Strachan lived and died a bachelor; and both had completed their 89th year. Well stored with professional knowledge, the mind of the one was yet of a frame but ill suited to the useful adaptation of that knowledge to time, place, and circumstances; hence, his addresses, whether from the press or from the pulpit, failed, for the most part, to produce the effects which the good, the zealous, and the benevolent Bishop Abernethy Drummond himself uniformly wished them to produce.

As if conscious of inferior talent and acquirements, though equally well affected to the cause of Scottish Episcopacy with his beloved friend,

* See note to p. 68, above.

the Bishop of Edinburgh, Bishop Strachan looked for success in his ministry and Episcopate to a respectable exterior, and to the winning arts of affability, courtesy, and gentlemanly address. Thus, notwithstanding their long protracted intimacy and friendship, these Scottish Prelates may be said to have had nought in common but their profession, and the time allotted here below for the exercise of it. And as, ere that time expired, the exigencies of the Church had required their places to be filled by men in the vigour of life, these good men, having set their house in order, had nought to do but sing their "*nunc dimittis*," and "depart in peace."

In obedience to an order of his Majesty's Most Honourable Privy Council, issued on the 27th of September 1809, the Bishops and Clergy of the Episcopal Communion in Scotland having, on the day appointed, offered up their public prayers and thanksgiving to Almighty God for the protection afforded the King's Most Sacred Majesty, during a long and arduous reign, also thought it their indispensable duty to approach the throne with an address of heartfelt loyalty and congratulation on the uncommon event of his Majesty's entering on the 50th year of his auspicious reign! This address they had the honour of transmitting to the Earl of Liverpool, at that time one of his Majesty's principal Secretaries of State, who being just succeeded in the home department by the Right Honourable Ri-

chard Ryder, the address was by him duly presented, and received in the most gracious manner.

If the Annalist mistakes not, the order of Council above noticed was the first which assumed the form, which has since been used in drawing up all similar orders, viz. that of distinguishing the Clergy of the Episcopal Communion in Scotland by name, whereas all other dissenters from the national establishment are passed by unnoticed: "It is this day ordered by the Lords of his Majesty's Most Honourable Privy Council, that every Minister and Preacher, as well of the Established Church in that part of the united kingdom called Scotland, as that of the Episcopal Communion, protected and allowed by an act passed in the 10th year of her late Majesty Queen Anne, cap. 7. entitled an Act to prevent the disturbing of those of the Episcopal Communion, &c. &c. do, at some time, during the exercise of Divine Service in such respective Church, Congregation, or Assembly, on the Sunday next ensuing the 25th day of October next, being the day on which his Majesty began his happy reign, put up their prayers and thanksgiving to Almighty God, for the protection afforded the King's Majesty during a long and arduous reign."

Although, as already remarked, the years 1809 and 1810 were unproductive of any other event particularly interesting to the cause of Scottish Episcopacy, the union, (it may be,) of the Rev. William Smith of Musselburgh and his most re-

spectable flock excepted; yet does the correspondence during the latter end of those years, as found among Bishop Skinner's papers, point out the causes which induced the Primus and his colleagues to hold the Ecclesiastical Synod at Aberdeen in the year 1811, for framing and enacting the code of Canons which now form the rule of discipline in the Scottish Episcopal Church.

It is well known that the introduction of the English book of Common Prayer into Scotland took place, at no earlier period than the reign of Queen Anne; and that its introduction was acquiesced in from the facility with which the book was procured by the people, whereas the Scottish Prayer Book, from the ravages committed on it, and from its having been suppressed by legal authority in 1637, had, in a manner, become extinct. From the period of its introduction, however, most of the Bishops and Clergy in Scotland had been in the use of not unfrequent verbal alterations in reading the English service. And for the continuation of such alterations, no man could have been a more zealous stickler than was Bishop Skinner; he having had not only the example and sanction of his own venerable father, in framing his opinion as well as practice, but the example of the Bishops, Alexander and Gerard,—men for whom he ever entertained the greatest filial reverence.

It happened that Bishop Gleig, in the course of his primary visitation of the diocese of Bre-

chin, in the month of August 1809, assembled his Clergy at Stonehaven, and delivered to them a charge, which the whole Clergy who heard it, as well as the parties to whom it was immediately addressed, requested the Bishop to publish with all convenient speed. The charge was printed accordingly, and, although, as will be now shewn, it elicited some sharp remonstrances at the time, not merely between the Primus of the Episcopal College and the author of the charge, but between the former and the writer of these Annals; yet did the issue prove the justness of the following portrait of the late Primus, drawn by a Clergyman, who, having had much interesting and important correspondence with him, could well estimate his character, and appreciate his conduct.

"The late Primus," writes the Rev. James Walker, "was considered by those who were prejudiced against, and did not know him, as narrow-minded, harsh, and bigoted. I can testify distinctly, and I feel great pleasure in testifying, that in all my intercourse with him, (though we often differed very materially in opinion,) those prejudices were very unjust; and that he is fully entitled, by a reference to the great facts of his administration, (while I was best acquainted with him,) to the reputation of a good and candid man, who was willing to yield, for the sake of peace and union, many particular views which he might have retained without reproach. I need

not remind you" (the Annalist) "of the very important Synod held at Aberdeen in 1811, of which you were a member. I recollect that period with serious satisfaction, and I know that your father's conduct on that occasion made a deep impression on those Clergy who previously knew him very partially and only by hearsay. His kind and easy hospitality as our landlord; the ability and accuracy with which he prepared the matter of our deliberations; his impartial conduct as President of our assembly; and the readiness with which he yielded those points, which we, from the south, thought most necessary for general conciliation,—stand strongly in my recollection, and are certainly worthy of special consideration in the estimate of your father's character."

When the reader has perused the following correspondence, and afterwards remarks, with the Author of the letter, of which the above is an extract, how quietly and becomingly Bishop Skinner, for the sake of peace and union, yielded those "particular views which he might have retained without reproach," not only will the correctness of Mr Walker's portrait of him be acknowledged, but the Annalist is convinced that every sound and serious Scotch Episcopalian will join him, in fervently praying, that the successors of the late senior Bishop and Primus, to the end of time, may in this respect take him for their example.

LETTER LXVII.

BISHOP SKINNER TO BISHOP GLEIG.

" Aberdeen, Jan. 3. 1810.

" I hope you will have the goodness to excuse my weakness, in wishing that some of the remarks contained in your Charge, though perhaps proper enough for being laid before your Clergy in private, had yet been withheld from the public eye; which, in many instances, is but too ready to view us in an unfavourable light.

" Of these our enemies, some will not be sorry to hear, ' that our Church has been more than ' once brought to the brink of ruin by party ' spirit fermenting among her ministers; and ' what has happened may happen again.'

" Other parts of the charge seem to have been framed with a particular view to its appearance on the south side of the Tweed, as intimating an entire conformity, in every the minutest article, to the English Rubrics. Such is the intimation given in p. 17, that our Primus, when he was in London, &c. ' solemnly assured his friends, that ' we adhere strictly to the English forms in every ' thing, except the administration of the Lord's ' Supper.' Now, the only assurance I ever gave, which could be so interpreted, was the putting my name, at Bishop Horsley's desire, to what he had prepared as a preface to his Collation of the Communion Offices, &c. wherein it is mention-

ed, that the Liturgy now in use among the Scotch Episcopalians is precisely the same with the present Common Prayer-book of the Established Church of England, except in the Communion office.

"This paper, I told the Bishop, I might very safely sign, as we certainly had no other Liturgy in use among us, for our daily service, but the English Prayer-book, although there were several instances in which we did not, and could not, with propriety, adhere strictly to the English rubrics, or to the *ipsissima verba* of all the offices; and I mentioned particularly our using the term pastors instead of curates, and some other such like little variations. Of every thing of this kind, however, you seem wholly to disapprove, and therefore wish your Clergy to make use of all the English offices, without additions, diminutions, or improvements of any kind; where, by putting the word "*improvements*" in italics, you would appear to lay us under restrictions, to which, I believe, no Church situated as ours is, was ever subjected.

"Of my sentiments on this subject I have never yet seen any cause to be ashamed, and therefore have felt no desire to conceal them. As a proof of this, I also published a Charge a few years ago (1806), plainly intimating my opinion of these matters, and now take the liberty of sending you a copy of it; not with any view of bringing you over to my way of thinking, but

merely to shew you what my thoughts are, and therefore what my regret must be, in observing so strong a tendency to bind us down to a slavish resemblance of the Church of England in all but one point, where we can never hope for any similarity,—the splendour of her establishment!

* * * * * *

"Be so good as accept the sincerity of my intentions as some apology for the warmth of my expressions; and, whatever you may think of the hints which I have suggested, be assured of the cordial warmth with which I shall ever remain," &c. &c.

LETTER LXVIII.

BISHOP GLEIG TO BISHOP SKINNER.

"Stirling, January 15, 1810.

"I received your letter of the third instant, together with your Charge, &c. * * * * * There was not the smallest occasion for an apology for your remarks on my Charge. I could make as many on yours, and support them perhaps with as cogent reasons; but I deprecate every thing like controversy between us, which, as Johnson somewhere observes, though it may find men friends seldom leaves them so; and I do think it of importance, not so much to ourselves, as to the Church, that we continue friends. Let me, therefore, only state the principles and

motives which guided me in the few points on which you remark, and then drop the subject for ever. I admit that the words, to the 'brink of 'ruin' are strong; and I wish that they had been less so; but I really cannot admit that the whole of what is said on the baleful effects of party spirit, beginning (p. 28.) with the words, 'I can-'not, however, dismiss you now,' and ending, (p. 31.) with, 'the officious counsels of any stranger,' can lessen us in the estimation either of friends or foes.

"There never was a Church since the days of the Apostles, and never will be till the millenium, totally free from party spirit; and, to have held up ours as perfect in that respect, would, I apprehend, have both exposed her and her panegyrist to contempt and ridicule. I might, indeed, have omitted the subject altogether; but, in that case, the Charge would have wanted that which, not in my opinion only, but in the opinion of much abler and less partial judges, is by far the most valuable thing in it. At your suggestion I struck out or changed that clause in the manuscript which mentioned 'a party spirit 'fomenting among us just now;' a clause, by the way, for which your son thanked me, even with tears in his eyes, and squeezed my hand in a manner that indicated gratitude which I can never forget*. You are so completely mistaken

* The Annalist heard this excellent Charge delivered at Stonehaven; and not only cordially thanked the author, but

when you suppose, that any part of the Charge was framed with a view to its appearance on the south side of the Tweed, that I assure you there is not in England a copy for sale. I transmitted eight copies to England,—one to the Archbishop, one to the Bishop of London, and one to the Vicechancellor of Oxford, the remainder to private friends; and besides these, I do not believe that there is a copy to be found on the south side of the Tweed. The Charge has not been even published. Printed indeed it was, at the request of the Clergy, but not a copy more was thrown off than was necessary to defray the expense of printing; and all these copies, except the few presents that I made, have been, I hope, sold by my friends. That I am desirous to enforce, in the diocese of Brechin, uniformity in reading the service of the Church, is indeed most true; but that desire proceeds from no particular partiality to the Church of England, or from a vain hope to equal her in any thing but piety and sound principles; and I beg you to be assured, that though I hope to give from time to time such instructions to the Clergy under my inspection, as to my own unbiassed judgment appear requisite or expedient, I will never

readily joined the Clergy of the diocese of Brechin in requesting Bishop Gleig to publish it. Party spirit in any man is odious, in a Clergyman it is sinful; hence, through a Clerical life of 28 years, it has been most studiously guarded against by the person who is thus compelled to speak of himself.

interfere with the Clergy of other dioceses, far less attempt 'to lay my colleagues under re-'strictions.'

"I am perfectly convinced in my own mind, and have been so these thirty years, that nothing has done so much injury to our Church as the useless alterations which are made by many of the Clergy in the daily service; but you seem to be of a different opinion, and have undoubtedly the same right to regulate your conduct by your conviction, that I have to regulate my conduct by mine. Were these alterations the same in every Chapel, or were they made upon any principle that could regulate the conduct of a stranger when occasionally doing the duty of his brother, something, (I certainly think not much,) might be said for them; but as every man in my diocese varied the form according to his own judgment or caprice, I found that I could not officiate for some of my own Clergy, without either shewing the people that he and I think differently of our forms of prayer, or taking a lesson from him how to read, before going in the morning into the Chapel! To such a length was this (to me most unaccountable) rage for innovation carried in some of the Chapels of the diocese, that I was assured that the very communion service was interpolated with long prayers, which, from the specimens of them, repeated by different people to me, surely were unworthy of a place in that solemn service; and to put a stop to such

an absurd and pernicious practice, I wrote, on my coming from my consecration, the letter which I now enclose to you, and which, I trust, has produced the desired effect.

" There was no mention made in the original charge, of these innovations, but a bare reference to the pastoral letter, if I may so call it; but the Clergy so earnestly requested the publication of the letter, together with the charge, that I agreed to incorporate the one with the other. Had I thought that your sentiments on this subject are different from mine, or that your declaration, prefixed to Bishop Horsley's collation of the Communion Offices, could admit of any other sense than that in which I understood it, I certainly would not have introduced your name, either into the Letter or into the Charge; but your own candour will admit that my mistake was natural, when you look to the preface, in which you declare, ' that the Liturgy now in use ' among the Scotch Episcopalians, is precisely ' the same with the present Common Prayer-' book,' &c. And I am sure that the same candour will induce you to forgive an offence so perfectly unintentional,—I had almost said, so unavoidable.

" You and I have often pleaded the cause of catholic unity, and I hope we shall both do so again; but I do not see how we can do it with any effect, among the people at large, if we set, I know not what kind of patriotism, in opposi-

tion to uniformity in prayer, or even uniformity of dress. The people at large make not nice distinctions; and I see not why we may not adopt the daily service of the English Church *verbatim*, and even the decent habits of her Clergy, to shew the people that we are in full communion with her; as well as St Paul circumcised Timothy, and purified himself in the temple, to shew that he was in full communion with the church at Jerusalem.

"These, however, are only my sentiments, and I have no desire to impose them on any other person. I have stated them at some length to you, because I should be sorry to lose your good opinion; though I must lose it, if you insist, as I am sure you will never do, on my adopting all your opinions, and being guided in every thing by your example. Our responsibility is awful; indeed, so awful, that I have sometimes deeply repented that I took it upon me; but as I have taken it on me, my conduct must be directed by what appears to myself right and expedient, for by that I shall be judged. With best wishes to, &c. I am with true respect, Right Reverend and dear Sir, your affectionate brother," &c.

To this admirable letter the Primus made no direct reply; but having alluded to the contents of it in his correspondence with his son at Forfar, whom he ever treated with all the confidence, all "the charities of father, son, and brother," he

(the Annalist) from a conviction that the zeal for liturgical uniformity, displayed by Bishop Gleig, was "a zeal according to knowledge," was induced to address his revered father, in terms of filial, as well as of friendly earnestness, such as he is tempted to submit to the reader's perusal.

The Annalist is aware, that those who, on perusal, may deem the following letter arrogant and presumptuous, even in a son to write to his father, much more in a humble Presbyter to write to the senior Bishop and Primus of his Church, will deem it tenfold more arrogant and presumptuous to introduce it here. But mindful of his blessed Master's declaration, "He that loveth father or mother more than me, is not worthy of me," the Annalist is eager to prove, that he is no party-man, as well as to shew that his work is not one continued eulogium on the administration of Bishop Skinner, who, being a man of like passions, like infirmities with others, was liable to error; though, as the sequel shews, not so pertinaciously obstinate as those who persist in their errors, to the very last.

LETTER LXIX.

REV. JOHN SKINNER TO BISHOP SKINNER.

"Inchgarth, Feb. 6. 1810.

"On the subject of your late correspondence with the Bishop of Brechin, I would fain say a few

words, although ignorant of the precise terms in which that correspondence is couched. You will see from the conclusion of Bishop Gleig's letter to me, that he alludes to some charge brought against him, (but whether from your quarter or not, I cannot say,) of his wishing to push himself before his colleagues. Pity it were that you and he, who are both disposed to act, and not to sleep at your posts, should not act cordially and in unison.

" With an eye to this, you will forgive me for saying, that neither of you, in my humble opinion, ought to touch on those little incidental topics of debate, or modes of diocesan arrangement, to which the different habits and predilections of your respective lives may have attached you. For I am clear, that on the general principle of ecclesiastical rule and discipline, you are agreed. His attachment to the *ipsissima verba* of the Liturgy, proceeds, as does both your attachment and mine to Liturgical forms in general, from the decency, the order, and unanimity which it ensures to public devotion; and, believe me, if power be given to a Bishop to deviate, there is no security but that, some day or other, the same power will be claimed by a Priest and a Deacon. Have not complaints been made to you by some of your own Clergy on this very score? You, therefore, my dearest father, (I write from the most heartfelt conviction that I write the words ' of truth and soberness,' at the reading of which, I trust, you will not be offended,) you,

therefore, my dearest father, ought not to stickle for these improvements, as you suppose them, to which, from time immemorial, you have been accustomed; since, admitting that you should one day be able to convince others that they are improvements, (of which I for one despair,) yet are they by no means of consequence sufficient to authorize us to find fault, much less to quarrel with other churchmen because they neither do adopt, nor do approve of them.

"The supreme wish of my heart is, to see the authority of our own Church bearing rule in every thought, word, and deed, which, in our clerical characters, we breathe, or utter, or perform! Hence would I gladly submit to the decision of a Synod, a General Convention, for settling these important points, and every other branch of ecclesiastical discipline, although the decision of that Synod or Convention did not, in every respect, accord with my private opinions or public practice. The errors of my superiors, those who are over me in the Lord, will never be imputed to me, whose duty is implicit obedience. Even General Councils have erred; but it would require another Athanasius to arise and convince me, that the orders of a General Council of the Church, of which I am a member, were not binding on me, in like manner as the acts of the British Parliament are binding on me, as a British subject.

"The liberty of either acting or thinking free-

ly, in my profession as a Clergyman, is a liberty for which I shall never contend, being satisfied, that private judgment, in both Clergy and laity, has done more mischief in the Christian World, and therefore in the Christian Church, than any other invention of the great enemy of souls. Forgive me, my beloved father, for saying, that you do not apply your wonted powers of just discrimination and candid investigation to the subject under discussion.

" The Episcopal Church in Scotland is either, like all other Episcopal Churches, attached, by undeviating principle, to the use of a Liturgy, or she is not. To ensure the regular use of a Liturgy, no Church has ever yet been able, but by laying down rules to that effect, known by the name of Rubrics. It is not enough for me to know, that hitherto the Church to which I belong has received no injury, by having a certain tacit, though undefined right of private judgment vested in her Bishops and Clergy,—a right of deviating from the English Book of Common Prayer, the only Liturgy now in daily use among us. Authoritatively admit and sanction this right, and liturgical conformity, with all ecclesiastical ' de-' cency and order,' may, for aught we know, be subverted in a moment. We are commanded, by Apostolical canon, ' All to speak the same thing ; ' all to be of the same mind.' &c. But how, as a body, is the Church to comply with these injunctions, if not by express liturgical forms, and Rubrics, no less express, to enforce the use of them?

" Were I placed in such a responsible situation as that of a Bishop in the Church of God, impressed as I am with the imperious necessity of having Liturgical uniformity, Clerical vestments, Synodical meetings, Diocesan visitations, &c. regulated beyond all after risk of neglect or deviation, I would not rest until an ecclesiastical Synod or Convocation should be holden for the purpose of canonically settling all these points of Church discipline. It would never enter into my head to anticipate, much less to prejudge the part my Colleagues might take on such occasion. Neither would I be kept back from urging such a measure, because I had reason to dread that my own particular sentiments on such interesting topics of discussion might not be adopted, nor such rubrics, such canons framed, as embraced my private practice.

" St Paul, after his conversion, was as hostile to strict uniformity and compliance with the discipline of the Church of Jerusalem, as any one of our Communion can be to strict uniformity and compliance with the Rubrics and Ritual of the Church of England. Yet, when the Apostle of the Gentiles found, that the sentiments of James and the Elders were not to be altered or brought to suit his own sentiments, he hesitated not to comply with their requisition, although they had no power to enforce compliance, merely for the Church's sake. What the majority of the Episcopal College, in Synod assembled, may find ex-

pedient to enact, ought therefore to constitute the rule of conduct, for the minority, as well as for one and all of the inferior Clergy; for, unless it can be pleaded that a Clergyman once made a Bishop, in our Church, is exempted from all authority but that of the great Bishop of Souls, (which would make the Scottish Episcopal Church anomalous as a Church,) the majority of the Bishops have a right to expect compliance with their decisions by those of their own order, in like manner as by the other two orders of Ecclesiastics.

This alone constitutes the metropolitical authority for which I plead, and to which I am so very desirous of submitting the present lamentable dilemma in which we seem to be involved; not only with respect to Liturgical uniformity, but to Clerical vestments, &c. In my subordinate situation, I can only lament that things should be so undefined as they at present are. I have no means of remedy within my reach; you, my dear Sir, certainly have. You can bring the matter to an immediate issue. You can assemble the parties who have the power of decision; and may now see, from the explanation given, what my meaning was when I used the terms 'stickle for your own private improve-'ments,' viz. that should the majority of your colleagues, regularly met in Synod or Convocation, decide against the slight deviations which you are in the habit of practising, I (were I in

your situation,) should not hesitate one moment in abandoning my practice, and conforming in all things to Synodical decision.

" Having thus explained myself, as you desired, I have done with the subject. Never shall I recur to it, unless at your own solicitation. The more I read, the more I reflect on Christian unity and order, the more I must deprecate every thing having but the semblance of division. Give me what the great High Priest of our profession prayed for, on the very eve of sacrificing his precious body and blood in our behalf, and I would give the whole body of my own private opinions 'to be burned' The ambassador for Christ, in the discharge of his embassy, ought, like the ambassadors of earthly sovereigns, implicitly to adhere to his instructions, and not to rest until every part of his duty were so defined to him, that, like the soldier in the day of battle, he had only to obey.

" But I hear you say, with these principles of implicit submission you would need to be aware of the soundness of their creed to whom the labour of thinking for you was committed. Unquestionably I would; and, for this very reason it is, that, in all matters of professional duty and discipline, I should wish to confide in no individual superior. The King of Great Britain has no will of his own; neither ought any individual Bishop in the Church of Christ! The King must, in all things, conduct himself by the laws, which

the great Council of the Nation is called together for the purpose of framing and promulgating. In like manner, would I have the great Council of the Church to which I belong, to frame articles of faith and canons of discipline, so explicit and precise, that being henceforth relieved from all private responsibility, all individual doubting and distrust, mine might indeed become the 'Post of honour,' inasmuch as I should then have only to shew how fearlessly, how intrepidly, I could maintain the charge assigned me.

"Nay, as we are now situated, without some such public and authoritative enactments, how shall the people of our Communion ever know what is permitted to be inserted in the daily service of the Church, and what is not permitted! They have at present no means of ascertaining the lengths to which a private Clergyman, or even the Bishop himself, may go in deviating from the printed forms before them. Hence the state of uncertainty in which, on this very point, both the Laity and Clergy themselves are left, is to me lamentable; and what is more, most inconsistent with our professions of strict attachment to set forms of prayer.

"Should you, however, continue to hold a different opinion from that which I have now at such length imparted as my opinion, the deference which I owe to your judgment shall, at all times, prevent me from proclaiming to others our contrariety of sentiment, and from attaching myself to

any party or individual who may be disposed to set themselves or himself in avowed hostility to you. No! if I cannot see things exactly as my beloved father sees them, he will forgive, and he ought to forgive me; but I cannot hope for his forgiveness were I ever to act in direct and open hostility to one, who has ever been more than a father both to me and mine.

"With filial love and duty, the most sincere and heartfelt, believe me to be," &c. &c.

LETTER LXX.

BISHOP SKINNER IN ANSWER.

"Berrybank, February 24, 1810.

"With respect, my dear John, to the contents of your long and elaborate epistle of the 6th instant, and to the Ecclesiastical Synod, or Convention which it is your wish to see assembled for the purpose of establishing a general rule of conduct, for all and sundry within the pale of our Church, it would not be by a majority of votes that any such code of discipline would be held as decided, but by a majority of what would be triumphantly termed, 'the most respectable and 'acknowledged talents.'

"It is of no consequence to me whether you advocate the cause of conformity with the English Rubrics, merely because they are English, or not; because I am as certain as I can be of

any fact supported by experience and observation, that to adhere to such conformity, if strictly enjoined, (and, without the utmost rigour of strictness, it avails nought to your plan,) would, in many instances, be absolutely impossible, and, in some cases would be perfectly absurd and ridiculous. I am well aware, and happy in the knowledge of the fact, that, (as you observe,) the Episcopal Church in Scotland is attached,—unalterably attached, to a Liturgy. Yet, not as essential to the being of such a Church, for, even when established by law, she had no formal Liturgy, and, since she lost her establishment, has never been able to appoint any other than a discretionary use of the English Liturgy, in which the Clergy of every diocese must be supposed to act by the authority of their respective Bishops, which, you know, was the case in the primitive Church, when, in the same state as that in which our Church now stands, destitute of every thing like civil establishment. The Clergy are now, as they then were, accountable to their several Bishops, as every Bishop among us is accountable to our Episcopal College, for his preserving the analogy of faith.

"There may be a zeal without prudence, as well as without knowledge; and in either case, more harm than good must follow. If people will not look forward to probable and almost certain consequences, however strongly their zeal may operate, there is evidently a want of judgment

and foresight in being guided by it, and such, I doubt not, would be the character of yours.

"As to the case which you quote to me, it would have been strange if St Paul had not complied with what was recommended by St James and his Clergy, when they could say, (as is clear from one part of the business referred to,) it 'seemed good to the Holy Ghost' that he should do so. And could the majority of our Convocation say so, with equal truth, who could doubt the obligation lying on the rest of the members to comply with what was thus divinely appointed! But as, in our case, it would be difficult to persuade either side of the house that the other had a divine right to enforce its decision, even though the majority, the consequence must be a flagrant rupture, instead of a closer union; an increase of division instead of putting an end to it.

"But it is always the way with visionary reformers to act from their opinion of what mankind ought to be, and not from what they really are. I must, therefore, decline all further discussion of this subject, unless it come from another quarter. You have a Bishop of your own, willing, I hope, to hear, and capable to judge of what you have to say on the subject; and you would need to be cautious in appealing to me, as able, in my official capacity, 'to bring the matter to an 'issue,' lest you thereby confirm a jealousy, perhaps already excited, that another is, in fact, the

senior Prelate, and that I am only the late venerable Scottish Primus,—Bishop Skinner! With my blessing, however, I am, and always will be, your most affectionate," &c.

1811.] Although, at the time of its being written, this letter evidently shews Bishop Skinner to have been averse to the measure of an Ecclesiastical Synod, as the mode best calculated for settling the point at issue in the above correspondence, as well as every other branch of discipline and uniformity in the Scottish Episcopal Church, twelve months had scarcely elapsed before his mind, ever devoted to the interests of that Church, began to view the measure in a more favourable light. Hence, having first broached the subject to the senior members of the Episcopal College, and obtained their hearty concurrence, he was induced thus to notice to Bishop Sandford the want of a regular system of canonical discipline, in that portion of the Church of Christ in which they mutually served.

LETTER LXXI.

BISHOP SKINNER TO BISHOP SANDFORD.

" Aberdeen, Feb. 22. 1811.

" Destitute of all support from the State, and unaided by any civil sanction in the exercise of its spiritual authority, the Scottish Episcopate

must, under God, depend entirely for its preservation and purity on the maintenance of the Apostolical rule, 'Let all things be done decently, 'and in order;' and on those primitive principles, which, in its earliest infancy, gave growth and vigour to the Christian cause. During those turbulent periods of our national history, in which our ecclesiastical rulers were alternately agitated, with the hopes of gaining, or the fears of losing the support of civil establishment, we need not wonder that little was done in the way of forming any thing like a regular system of canonical discipline.

"At an early period of the reign of Charles I. an attempt was made to give the Church of Scotland a set of canons and constitutions, similar to those which had been drawn up and sanctioned in the preceding reign, for the Church of England. But that feeble attempt, as well as the introduction of a Liturgy, was completely frustrated by the disastrous fate of Charles; and even the restoration of his son did not much mend the matter; as, during the whole of his reign, and the short period of his brother's, the attention of the Government seems to have been wholly taken up with making provision for the outward peace of the kingdom, rather than for the internal order and unity of the Church.

"At last, the Revolution gave a final blow to the legal established Episcopacy of Scotland; and, for several years after that unfortunate era,

our Bishops had enough to do in keeping up a pure Episcopal succession, till it should be seen what, in the course of Providence, might be farther effected towards the preservation, though not of an established, yet of a purely primitive Church, in this part of the united kingdom. For this purpose a few canons were drawn up and sanctioned in 1743; which, though very well calculated to answer the purposes for which they were intended, are yet far from exhibiting any thing like a complete code of ecclesiastical discipline, even for our small society.

"The English canons are, in general, inapplicable to our situation, and of the whole (141 in number) there are not above four or five that could, even with some alterations, be adopted and enforced among us. It is surely time, therefore, now that we are fully tolerated, but without the smallest prospect of ever being more than tolerated, that we should turn our attention to the means which Providence has put in our power of making the best of our situation, and rendering it as conducive as we possibly can, to the great and good design for which our Church has been so happily preserved,—so signally supported,—even the glory of its Almighty Protector, and the comfort and edification of his faithful people." * * * * *

Bishop Sandford, in common with the other members of the Episcopal College, having signi-

fied his cordial assent to the Primus' suggestion, it remained only to fix the time and the place most proper for holding an Ecclesiastical Synod, and enacting such a code of discipline for the future regimen of the Scottish Episcopal Church, as the Synod should, in its wisdom, frame and approve. The city of Aberdeen being ultimately fixed on as the most convenient place of meeting, and the 19th day of June as the most eligible time, the College of Bishops had still to determine who should compose the Synod,—the whole body of Episcopal Clergy in Scotland, or only a delegated part? For obvious reasons, the Bishops decided in favour of a delegation; when, of date March 29, 1811, the following summons was issued by the Primus to the Clergy of his diocese, and addressed to their Dean, the Rev. William Sangster, Lonmay, Aberdeenshire:—

LETTER LXXII.

(CIRCULAR.)

"Rev. and dear Sir,

"The Episcopal Church in Scotland having long felt the want of a proper system of canonical regulations, suited to its peculiar situation, the College of Bishops, anxious to get this defect supplied, have resolved, through God's assistance, to hold a general Ecclesiastical Synod for that purpose, in the city of Aberdeen, on Wednesday the 19th day of June next. The Sy-

nod is to consist of all the Bishops and Deans of their respective dioceses, with an additional representative of the Clergy from each of the said dioceses which contains more than four presbyters; such representative being elected by the Clergy, and their election approved by the Bishop of the diocese.

"You are therefore hereby directed to call a meeting of the Clergy of this diocese, as soon as it can conveniently be holden after Easter, for the purpose of electing an additional delegate, who, with yourself as Dean, may duly attend, and represent the said Clergy in the Synod;—having previously received from them such instructions to that effect, as they may think suitable to this very important and solemn occasion. When the meeting is over, you will intimate the result of it to me; and any farther information which you may wish to receive on the subject, I shall be ready to give. Meantime commending you and your brethren most sincerely to the divine direction, I ever am, &c.

"JOHN SKINNER."

On the day appointed for the Synod, Bishop Skinner had the satisfaction of meeting all his Episcopal brethren, together with the Deans of Edinburgh, Aberdeen, Brechin, and Dunkeld (those of Ross and Moray being prevented by indisposition); and, as delegates from their respective dioceses, the Rev. Archibald Alison of Edin-

burgh, from the diocese of Edinburgh,—the Rev. John Cruickshank of Turriff, from the diocese of Aberdeen,—the Rev. Heneage Horsley of Dundee, from the diocese of Brechin,—and the Rev. John Skinner of Forfar, from the diocese of Dunkeld.

Having taken the chair *ex officio* as Primus, Bishop Skinner, after solemn prayer to God, that "he would be graciously pleased to sanctify, with his blessing, the work for which his commissioned servants were now assembled in his holy presence, and that he would make his unerring word the guide of all their proceedings, and the gracious influence of his enlightening Spirit their never-failing source of support and direction,"—thus addressed his Right Reverend colleagues :—

"My Right Reverend Brethren,—Having with your consent and approbation fulfilled my duty, in calling this venerable assembly for the important purpose now to come under our devout consideration, I must beg leave to observe, that as there is only one member of the Scottish Episcopate now alive *, who had a vote in electing me to the office of Primus. if you have any wish or desire to appoint another of your College to that office, and will have the goodness to intimate that wish, I am both ready and willing to resign the station which, unworthily indeed, but to the best of my poor ability, I have held for so long a pe-

* Bishop Macfarlane.

riod. I therefore, in all humility, wait your answer to this my proffered resignation."

The Bishops having, with one voice, assured Bishop Skinner that they cordially approved of him as the Primus of their venerable College, and had no wish or desire to place any other member of that body in the office, which he had long filled so honourably to himself, and so usefully to the Church at large; he went on to say,—

"Being therefore continued in the office, of which you have in such flattering terms been pleased to decline the acceptance of my tendered resignation, I have now a most solemn duty to perform: 'In the name of the Holy and Undi-'vided Trinity, Father, Son, and Holy Ghost,' I declare this Ecclesiastical Assembly, which has been duly constituted and sanctified by solemn prayer, to be a regular National Synod of the Episcopal Church in Scotland, called for the purpose of establishing a Code of Canonical Regulations, suited to the peculiar situation of this Church; and such as, by the blessing of God, may tend to preserve, within its venerable pale, all the good effects of apostolical order, and of sound and salutary discipline. To which end, may He, who is King and Head over all things to his Church, be graciously pleased so to unite our hearts, direct our thoughts, and sanctify and bless our deliberations, 'to the use of edifying,' that, by promoting, as much as in us lies, the peace, the order, and the unity of the Episcopal

Church in this land, we may be the humble instruments of advancing the honour of our Redeemer's name and his word, and thereby of giving 'Glory to the Father, to the Son, and to 'the Holy Ghost; as it was in the beginning, is 'now, and ever shall be, world without end. 'Amen."

The Commissions of the several Deans and Delegates being strictly examined, the Primus thus addressed himself to them: "My Reverend brethren,—the Presbyters of the Church, here present,—you are, I trust, well aware, that the Bishops being the proper administrators of the discipline of the Church, are to be considered as the constituent members of every Ecclesiastical Synod; but the Deans of the several districts, and those other Presbyters of the Church who have been duly elected to represent their diocesan brethren on this occasion, and who in that capacity have been invited to take their place in this Synod, are to have the privilege assigned to them by former canons, and by the practice of this Church; that is, they are to be allowed to reason and to debate, to propose and to give their opinions freely, on all those matters of discipline and canonical regulation, now to come under our consideration, though not to give any such decisive voice as Bishops only have a right to pronounce.

"In the exercise of this privilege, which your Bishops are most happy in feeling themselves, by

the practice of the Church in the purest ages, empowered to concede to you, if, during the discussion of the several points of order and discipline on which you are met to deliberate, you shall feel desirous of permission to agitate any question by yourselves, I have to inform you, that another apartment is already allotted for this purpose, to which you are at liberty to retire as often as you may judge proper. And, if you deem it more likely to expedite our business, that the result of your deliberations be delivered to us by a chairman or prolocutor, you have only to make choice of one of your number to act in that capacity; when you may be assured, that we shall not only listen to his reports with the utmost attention, but be happy in giving our sanction to every proposition of yours, which (as far as we may be able to judge) shall have for its object the true Christian edification of the people committed to our charge,—an object only to be effected, in my humble estimation, by a steady adherence to those good and approved principles, by which our humble Church has been hitherto so happily distinguished.

" Regarding these sound and orthodox principles, as the source of that purely spiritual authority, which the Episcopal Church in Scotland possesses for regulating its internal order and economy, and without the most distant approach to any interference with the external polity, whether civil or ecclesiastical, of our country, it will, I

presume, be judged necessary to introduce our proposed Code of Canonical Regulations, by something in the way of preamble,—pointing out the original constitution of the Christian Church; whence, as the stream from the fountain, will naturally flow all those legitimate preservatives of pure apostolical regimen and order, over which it is our duty to watch, and which it becomes us, as much as in us lies, strictly to guard and maintain.

"In consequence of the epistolary correspondence which I have been officially called upon to hold with my brethren of the Episcopate on this subject, I have endeavoured to sketch out such a preamble as appeared to me to be expressive, alike of their sentiments as of my own. This sketch I shall, with your permission, now take the liberty of reading to the Synod in detail; and afterwards, if thought necessary, paragraph by paragraph, in order that you may be the better judges, not only of the matter introduced, but of the manner in which it is introduced, and thus have an opportunity of proposing whatever alterations and amendments may be deemed proper."

The preamble being read in detail, the Clergy of the second order withdrew to the chamber provided for them, where they drew up the following minute:—

"At Aberdeen, this 19th day of June 1811

years, the Deans and Representatives of the several dioceses of the Episcopal Church in Scotland having met in a separate chamber, by the authority of the Right Reverend the Bishops of the said Church, did then and there unanimously elect the Very Reverend James Walker, Dean of the diocese of Edinburgh, as their prolocutor, and the Reverend William Skinner of Aberdeen, as their clerk.

"Before the Deans and Representatives retired to their separate chamber, they heard the Primus deliberately read the introduction or preamble, proposed for the Code of Ecclesiastical Laws, to be determined upon and enacted in the present Synod of the Scottish Episcopal Church; of the general tenor of which they instruct their prolocutor to state to the chamber of Bishops, that they do unanimously approve."

In this systematic and business-like manner, were the Canons of the Scottish Episcopal Church framed and enacted. The members of the second chamber regularly took their seats in the chamber of the Bishops, when a canon was either passed into a law, or proposed to be so passed. In the latter case, their clerk being duly furnished with a copy of the proposed canon, the Deans and other Representatives of the Priesthood repaired to their own chamber, and having passed their judgment upon the language as well as on the subject-matter of it, instructed their prolocutor to state their sentiments to the cham-

ber of Bishops, who invariably received his statements with the most respectful attention, and hesitated not to acknowledge themselves much indebted to the sound knowledge and discretion with which amendments were frequently suggested, not only in the terms, but in the tenor of the several canons.

Nor can the Annalist forbear from recording the tribute of heart felt gratitude with which the Synod in general, and the members of the second chamber in particular, evinced their sense of the distinguished services rendered the Scottish Episcopal Church on this occasion, by the Prebendaries of Sarum and St Asaph, the Rev. Messrs Alison and Horsley, who not only accepted of the commission of delegates from the dioceses of Edinburgh and Brechin, but also shewed a zeal and ardour in supporting the interests of the humble Episcopacy of Scotland, not surpassed by any member of the Episcopate itself. In proof of this, it deserves to be noticed, that they were actually the framers of the 15th Scottish Canon; in which, although permission is liberally granted "to retain the use of the English Communion Office in all Congregations where the said Office had been previously in use, the Scottish Office is considered as the authorized service of the Episcopal Church in the administration of the Sacrament of the Lord's Supper," and "to be used in all consecrations of Bishops;" every Bishop, "when consecrated, giv-

ing his full assent to it, as being sound in itself, and of primary authority in Scotland;" and binding himself "not to permit its being laid aside, where now used, but by authority of the College of Bishops." *

For two complete days were the members of this important Synod occupied in the business of it; while, being desirous that a measure of so much importance as a new code of discipline for the Scottish Episcopal Church, should be respectfully communicated to the Archbishops and Bishops of the united Church of England and Ireland, the Primus was requested to make this dutiful communication with all convenient speed, after the dissolution of the Synod, and the printing of the Canons.

Of date early in September 1811, Bishop Skinner therefore presented the whole English and Irish hierarchy with a copy of "the Code of Canons for the Episcopal Church in Scotland," accompanied with the following:—

LETTER LXXIII.

(CIRCULAR)

"Aberdeen, Sept. 4, 1811.

My Lord,

"The Episcopal Church in Scotland having

* See the whole Code of Canons in the Appendix, No. VII. and Canon 16. in particular, by which all alterations and insertions in the Morning and Evening Service of the Church are prohibited, and a strict adherence to the words of the English Liturgy enjoined.

long felt the want of a proper system of Canonical Regulations suited to its peculiar situation, an Ecclesiastical Synod, for supplying this defect, was lately holden in this city.

" The Synod consisted of the six Bishops, with a proper number of Representatives of the inferior Clergy; who, having directed our code of Canons to be printed, were anxious also that a measure of such importance to the good order and discipline of our small society should be communicated, in the most respectful manner, to the Archbishops and Bishops of the united Church of England and Ireland.

" Being, in my official character, requested to make this dutiful communication, I do it with the more satisfaction, in that I humbly hope those venerable Prelates will find nothing in our Canonical Regulations, (of which a copy is herewith transmitted to your Lordship,) but what, by the blessing of God, shall tend to support that system of religious faith and ecclesiastical regimen and order, by which we desire to be considered as in the strictest communion with that distinguished branch of the Apostolical succession, from which Scotland has derived its pure and primitive Episcopacy.

" Offering up my fervent prayers to God for every blessing, spiritual and temporal, to the united Church in which your Lordship holds a most dignified station, I have the honour to be, with profound respect and veneration, my Lord, your

Lordship's most obedient and devoted humble servant," &c.

The Prelates who honoured the Scottish Primus with a reply to the above communication, were the Bishops of Sarum, of Peterborough, of Carlisle, of Sodor and Man, of Cork and Ross, of Leighlin and Ferns, and of Cloyne. Their letters breathe the most fervent regard for the Scotch Episcopal Church, and individually speak the sentiments of the good Bishop of Cloyne, Dr Bennet, who, after thanking Bishop Skinner and his Right Reverend Brethren for the Canons of their national church, adds, " I have always highly esteemed the Christian piety and honourable independence of the Episcopal Church in Scotland, and earnestly pray, that, under the guidance of her excellent Prelates, she may continue that purity of doctrine, for which she has been so long, and deservedly celebrated."

The above necessary and important work of framing, enacting, and promulgating a Code of Canons for the Episcopal Church in Scotland, being accomplished, and pastors and people happily furnished with articles of faith, and rules of discipline accordant in every respect with Scriptural authority and primitive usage, Bishop Skinner's anxious mind enjoyed a solace, a relief, and satisfaction, which the world can neither give nor take away; but of which those only are capable of partaking, the supreme desire of whose heart it is to do God and his Church service, and who,

like the late Scottish Primus, having through life endeavoured to make full proof of their ministry, are permitted to feel, that He who is Head over all things to his Church, "has prospered the work of their hands upon them,—nay, that God has prospered their handywork."

When the office of Primus Scotiæ Episcopus, was conferred upon Bishop Skinner, in his 44th year, he had every thing to encounter which could render the situation irksome, and the duties of it arduous. Did he look to his venerable colleagues in the Scottish Episcopate? He saw himself, with one exception *, surrounded by men much his superiors in years, and who, being avowedly tenacious of their own opinions on most points of ecclesiastical and political importance, were not likely to be swayed by him, or brought to support and sanction his measures.

Did he cast an eye to the Clergy of the Episcopal Church in Scotland? He beheld a class of men justly commendable for their passive virtues, for their inoffensive and exemplary moral deportment, and for their meek endurance of a life of poverty, neglect, and not unfrequent scorn! but men, with very few exceptions, unskilled in every other art but the art of suffering for conscience sake, and therefore unfit to contribute to the rescue of themselves and of the Church in which they served,—from the pains and penalties of law, and from the obloquy which attended them. Or,

* Bishop Macfarlane of Ross.

did the Bishop direct his view to the laity of the Episcopal communion in Scotland? He saw considerations of state policy constraining the class of landed proprietors, whether Peers or Commoners, and nearly all of the Episcopal persuasion in public stations, to turn their backs upon the altar of their native church, that they might support the throne of their native land. He saw many of the youth of both sexes ashamed of being seen in the place of worship, nick-named the "Nonjurant Meeting-house," and frequented only by their pious grandmothers; and, in the southern districts of Scotland, more especially, he saw the labouring class of Episcopalians fast withdrawing themselves from the Church of their fathers, by reason of their ignorance of any other distinction but the hitherto ostensible distinction of non-submission to the House of Brunswick.

These were prospects appalling enough to the eye of any single individual, let his rank, his influence, and his talents, have been what they may; and therefore, more than enough to appal a man in Bishop Skinner's sphere of life, who ranked no higher than a non-juring Clergyman, whose influence extended no farther than the walls of his own humble dwelling, and whose talents, such as they were, had hitherto been wholly devoted to professional study and professional duty. But appalled as he was at the prospects before him, the Bishop justly considered, that if

no attempt at relief was made, extinction of the formerly established Church of Scotland, and of its regular Episcopacy, was inevitable. Humble, therefore, as were his personal powers and pretensions, no time was to be lost, and he resolved accordingly.

Happily for himself and the Church at large, Bishop Skinner, during no less a period than twenty-six years of his Episcopate, was blessed with the powerful support, counsel, and advice of his revered father;—a man, who, although his lot was cast in one of the most obscure parts of the British empire, was possessed of talents which would have done credit to any station in the Church of God; of professional acquirements equal, if not superior, to any contemporary Scottish Episcopalian; and, of such other mental resources as at once enabled him to baffle and defeat every attempt made to counteract the measures deemed necessary by his son and himself, for the speedy relief of the sadly depressed Episcopacy of Scotland. In proof of which, Mr Skinner readily outargued the argumentative,—outwitted the tribe of witlings,—and failed not to outstrip those in the knowledge of ecclesiastical antiquity who buckled on the armour of the primitive Fathers, whether for the purpose of assault or of defence. In short, the fact is well known in Scotland, and his son, the Bishop, never attempted to conceal it, that in all his measures for the Church's relief and prosperity, (the late import-

ant Synod excepted,) he was, under God, more indebted to the head, the heart, and the hand of his own father, the venerable Pastor of Longside, Aberdeenshire, than to any other fellow-labourer in his great Master's vineyard.

The measure of giving a valid Protestant Episcopacy to the State of Connecticut in North America, which has been already shewn to have rescued the Bishops and Clergy of the Church in Scotland from a state of oblivion, resembling that of the grave, was no sooner proposed to Bishop Skinner, and the proposal communicated to his father, than the good man became its zealous advocate and supporter. The Bishops Kilgour and Petrie, (men of the greatest private worth, but alike timid in disposition, as at that period they had become infirm in body,) he stimulated to compliance by arguments which eventually proved irresistible, while his own son, who would modestly have declined the active part which he was constrained to take, he encouraged to the work with a zeal equally ardent, but more according to knowledge, than the zeal exhibited by the patrons of modern Christian Missions, who unfortunately, in their ardour to propagate the 'Apostles' doctrine' in foreign parts, forget the necessity of conjoining with it 'the Apostles' fellowship,' notwithstanding that a stedfast continuance in both is as much the duty of the disciples of Jesus now, as it was eighteen hundred years ago.

From the date of Bishop Seabury's Consecration, to the present time, it has been the purpose and wish of the Annalist to shew to the friends of Scottish Episcopacy, and to the public at large, not only every thing that was done by the late venerable Primus, but almost every thing that was penned by him in the Church's behalf. With the measures, the views, the opinions of other members of the Episcopal College, so far as they were undiscovered to Bishop Skinner, the Annalist has studiously avoided all concern. He writes the Annals of Bishop Skinner's Episcopate and administration solely; and should it unfortunately happen that he has not written them inoffensively, (although offence was not in all his thoughts,) he has the satisfaction to think and to know that he has written them conscientiously and faithfully as they presented themselves.

Doubtless, discussions are introduced, which, had Bishop Skinner's son not considered himself bound to act a strictly candid and conscientious part, might have been omitted. But 'Annals' necessarily implying a faithful detail of the historical occurrences and transactions of each particular year, and the care and accuracy with which the late Primus of the Scottish Church annually treasured up his correspondence on Ecclesiastical subjects, as well as every other Ecclesiastical document, shewing, that he at least wished them to be preserved;—his son and exe-

cutor, whose duty it becomes to transmit that correspondence and those documents to posterity, might well have dreaded detection had he, when he undertook the present work, wilfully or timidly concealed any discussion in which he found written evidence of his father's heartfelt interest; or, had he garbled and mutilated documents to which Bishop Skinner was known to attach importance, in order to suit the views, the predilections, and the opinions of other men.

In the words, therefore, of the excellent biographer of Bishop Horne, the biographer of Bishop Skinner is proud to say: "I have brought this good man to his end, through the labours and studies of his life, in all which his example may be attended with some happy effect on those who shall make themselves acquainted with his history. In writing it, I have not permitted myself to consider what suppressions or alterations would have rendered it more agreeable to some people, into whose hands it may fall. As truth will generally succeed best in the end, I have made the story such as I found it. I have concealed nothing out of fear,—I have added nothing out of malice, and must now commit what I have written to that variety of judgment which all my other writings have met with."

1811-16.] From the year 1811 to the year 1816, when Bishop Skinner was suddenly cut off by death, no Ecclesiastical event took place in the Scot-

tish Episcopal Church of interest sufficient to be here recorded. And, with respect to Political events, it seems only proper to remark, that no part of the British public hailed, with greater delight, the success of the Peninsular war, and the final overthrow of Napoleon Bonaparte and his dynasty, than did the Episcopalians in Scotland, Bishops, Clergy, and Laity ; of which they failed not to give the most convincing demonstrations. The very last act of Bishop Skinner's administration as Primus or President of the Episcopal College in Scotland, was the forwarding a Congratulatory Address to the Prince Regent on the marriage of his ever-to-be-lamented daughter with the amiable Leopold of Saxe Cobourg; which Address the Bishop, with his own hand, put in the post-office the morning preceding his dissolution,—little aware of what a day was to bring forth to himself, or that in fifteen short months the nation's ecstatic joys should be turned to ' lamentation, and mourning, and woe,' and that the language of gratulation on the beloved Princess's nuptials should be changed into addresses of condolence, grief, and disappointment on her untimely demise,—sympathetic, heartfelt, and unfeigned ! O, happy for man is his ignorance of futurity ! Were it otherwise, the tortures of the rack would be preferable to the mental tortures, which he would be often doomed to endure !

And now, the Annalist, having brought his la-

bours to a close, cannot, he conceives, do the cause of Scottish Episcopacy more substantial justice than by presenting his readers with a portrait of it, as drawn by two distinguished members of the University of Oxford; the one of whom did fill for many years, most worthily, while the other is now filling, with corresponding celebrity, the President's chair of Magdalene College.

In the interesting Memoirs of Bishop Horne, it is recorded, that "A Clergyman of Scotland, who had received English ordination, applied to the Bishop, wishing to be considered as under the jurisdiction of some English Prelate,—that is, in effect, to be independent of the Bishops of Scotland in their own country: but he gave no countenance to the proposal, and advised the person who made it quietly to acknowledge the Bishop of the diocese in which he lived, who, he knew, would be ready to receive him into communion, and require nothing of him but what was necessary to maintain the order and unity of a Christian Church; assuring him, at the same time, that if he were a private Clergyman himself, he should be glad to be under the authority of such a Bishop."

And in proof of the sincerity with which the advice was given, the good Bishop's learned biographer, Mr Jones, further states, that "from the present circumstances of its primitive orthodoxy, piety, poverty, and depressed state, he, (Bishop Horne,) had such an opinion of the

Scottish Episcopal Church, as to think, that if the great Apostle of the Gentiles were upon earth, and it were put to his choice, with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like to the people he had been used to.*"

In the year 1814, the learned and venerable Dr Routh, President of Magdalene College, published his learned work, " Reliquiæ Sacræ, sive Auctorum fere jam perditorum, secundi tertiique sæculi fragmenta, quæ supersunt. Accedunt Epistolæ Synodicæ et Canonicæ, Nicæno Concilio antiquiores." Which interesting collection is thus inscribed :—

" PATRIBUS IN CHRISTO ADMODUM
REVERENDIS,
VIRISQUE OPTIMIS AC VENERABILIBUS,
EPISCOPIS ET PRESBYTERIS
ECCLESIÆ SCOTICÆ EPISCOPALIS,
DOCTIS, PIIS, ORTHODOXIS,
MARTINUS JOSEPHUS ROUTH
PATERNITATI DIGNATIONIQUE EORUM
D. D. D."

Nor does the learned author omit his reasons for singling out the Bishops and Clergy of the Scottish Episcopal Church, personally unknown to him, as the objects of such veneration and regard. To the above inscription, and in Latin of the

* See Jones' Life of Bishop Horne, p. 151.

most classical purity, an address is annexed, in which he tells them, that, ' enjoying, as they do enjoy, the praise of maintaining the manners of Christian antiquity, joined to the Catholic faith and to the discipline of the Apostles, he, the Author did, on this account, present them with " Aurea hæc primorum sæculorum scripta," literally, "these golden written productions of the first ages ;" that, ' though fragments merely, and picked up from a general shipwreck, the memorials only of what the Church was in her then humble and depressed state; he yet considers them the more fit to be presented to those whose lot it is to be placed even in less prosperous circumstances than was the primitive Church itself:' —that ' though he laments to see the Scottish Bishops and Clergy deprived of civil establishment, of secular dignities and honours; this deprivation in his opinion affords not subject of regret equal to that which afflicts the mind versed in Christian antiquity, when it beholds a people of such renown as the people of Scotland, and withal so justly famed for the respect which they shew to religion, torn from their pristine hierarchy, and placed in a state of schism from Episcopal Communion ;' that still, ' it is to himself matter of joy unspeakable, to have it in his power to congratulate his Episcopal brethren in Scotland on possessing the privilege (which of right belongs to all mankind, the privilege) of exercising their ministry in peace ; which privilege, (he adds) as it

can never be violated but by acts of heinous atrocity, he trusts, now that our country has emerged from the agitating waves of civil discord, will be rendered to the Scottish Episcopalians both stable and permanent;' that 'he remembers well with what patriotic fidelity and devotion they conducted themselves in the hour of trial, never allowing their tempers to be ruffled, by reason of the neglect cast upon their humble petitions for relief from penal statutes, or by reason of the very precarious footing on which they were at one time permitted to minister in holy things.' And so very appropriate is the peroration of Dr Routh's address, that the Annalist of Scottish Episcopacy cannot forbear from adopting it in conclusion of his own labours, and cordially joining the pious and learned author, in the sentiments of good will, as well as in the other sentiments which his eloquent, chaste, and nervous language confessedly breathes.

"Vivite igitur, sicut soletis, ambitû partium remoti; et Deum, omnibus temporibus, sperate propitium, 'in pace præmium, qui virtus in bello.' Faustum omen accipite. Communionem potissimum vestram voluit esse ecclesiæ Novo-Anglicæ matricem, summus ille ecclesiarum pastor et dominus, Dominus et Deus noster Jesus Christus.

"Magnum certe, clarumque Divinæ benevolentiae indicium. Quo etiam provisum est, ut cui genti vos ipsi successionem vestram sacer-

dotalem debetis, in ejus progenie parem referatis gratiam, et ipsi emineatis nequaquam minimi in principibus Judæ.

" Valete, et illud mihi ignoscite, me, tenuem et obscurum hominem, curas vestras atque labores interpellâsse. Immo vero, siquid ardentissimo meo, a prima ætate, erga vos studio sit concedendum, vos, etiam atque etiam rogo, ut impertiatur mihi benedictio a vobis, Reverendissimi Episcopi, et ut Memores sitis mei, in precibus vestris, Venerabiles Presbyteri ; quas plurimum apud Deum valere, piis omnibus firmissime persuasum est.

" DABAM OXONII
PATERNITATI VESTRÆ
ADDICTISSIMUS."

The Author's distance from the press, and his consequent inability to see any of the proof sheets, will, he humbly hopes, satisfactorily account for typographical errors, as well as for errors in punctuation, &c. The *latter* he cannot now take upon him to correct, the most essential of the *former* are marked in the following list of

ERRATA.

Page 19, line 12, for '1760,' read '1768.'
27,——16, — '*a*' burying-place, r. '*or.*'
65, line 12, — '*inconu,*' r '*inconnu.*'
71,——22, — '*consecrate,*' r. '*consecrati.*'
91,——26, — '*nobleman,*' r. '*noble men.*'
154,——7, — '*ago,*' r. *prior to receipt of the above.*'
250,——22, — '*continuance.*' r '*countenance.*'
260, for Appendix, '*No I.*' r. '*No VIII.*
269, line 21, for '*very good,*' r. '*very kind.*'
281, for '*William* Strachan,' r. '*John* Strachan.'
296, line 17, for '*our*' r. '*one.*'
302, last line, for *citizen,*' r. '*citizens.*'
320, last line but one, for '*holy,* r. '*truly.*'
325, line 23, for '*communicate,*' r. '*consummate.*'
333,——13, dele '*to.*'
339,——9, for *forth,*' r. '*fast.*'
344,——23,— '*his,*' r. '*the.*
359,——22.— '*tenets,* r. '*unity.*'
375,——5, — '*a*' misprision, r. '*or.*'
424, last line, dele '*in.*'
468, first line, for '*event,*' r. '*events.*'
472,——8, for '*some,*' r. '*seven.*'
496,——16,— '*a,*' r. '*or.*'

APPENDIX.

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APPENDIX.

No. I.

List of Bishops of the Episcopal Church in Scotland from the year 1705 to the year 1818.

The following List of Consecrations, with their dates, and the names of the Consecrators, as extracted from their Ecclesiastical Register, will give a clear and distinct view of the Episcopal succession in Scotland since the Revolution, as far as the present Bishops are concerned.

January 25, 1705.—Mr John Sage, formerly one of the Ministers of Glasgow, and Mr John Fullarton, formerly Minister of Paisley, were consecrated at Edinburgh, by John Paterson, Archbishop of Glasgow, Alexander Rose, Bishop of Edinburgh, and Robert Douglas, Bishop of Dunblane.*

Bishop Sage died in 1711.—*Bishop Fullarton* succeeded Bishop Rose, as Bishop of Edinburgh, in 1720, and *aied in* 1727.

April 28, 1709.—Mr John Falconar, minister at Cairnbee, and Mr Henry Christie, minister at Kinross, were consecrat-

* Archbishop Paterson, Bishop Rose, and Bishop Douglas, with the other Bishops of Scotland, were deprived at the Revolution by the Civil Power, because *Episcopacy* had been voted an *insupportable grievance* by the Scottish Convention.

ed at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Sage.—*Bishop Christie died in* 1718, and Bishop *Falconar* in 1723.

August 25, 1711.—The Hon. ARCHIBALD CAMPBELL, who had been long in Priest's orders, and resided mostly in London, was consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Falconar. He was elected Bishop of Aberdeen in 1721, which charge he resigned in 1724—and *died June* 16, 1744.

February 24, 1712.—Mr JAMES GADDERAR, formerly Minister at Kilmaurs, was consecrated at London by Bishop Hickes,* Bishop Falconar, and Bishop Campbell. He was appointed Bishop of Aberdeen in 1724, and *died in February* 1733.

October 22, 1718.—Mr ARTHUR MILLAR, formerly Minister at Inveresk, and Mr WILLIAM IRVINE, formerly Minister at Kirkmichael in Carrick, were consecrated at Edinburgh, by Bishop Rose of Edinburgh, Bishop Fullarton, and Bishop Falconar. *Bishop Irvine died November* 9, 1725. Bishop Millar succeded Bishop Fullarton as Bishop of Edinburgh, and *Primus*,† and *died October* 9, 1727.

After the death of Bishop Rose of Edinburgh, which happened March 20, 1720,

* Dr George Hickes, formerly Dean of Worcester, was consecrated in the Bishop of Peterborough's Chapel, in the parish of Enfield, February 23, 1693, by Dr William Lloyd, Bishop of Norwich, Dr Francis Turner, Bishop of Ely, and Dr Thomas White, Bishop of Peterborough. Dr Lloyd, Dr Turner, and Dr White, were three of the English Bishops who were deprived, at the Revolution, by the civil power, for not swearing allegiance to William III. They were also three of the seven Bishops who had been sent to the Tower by James II, for refusing to order an illegal proclamation to be read in their Dioceses.

† Anciently, no Bishop in Scotland had the title of *Archbishop*, but one of them had a precedency, under the title of *Primus Scotiæ Episcopus*. In consequence of the Revolution, after the death of Bishop Rose of Edinburgh, the Scottish Bishops reassumed the old form, one of them being elected *Primus*, with power of convocating and presiding, according to their canons made in 1745.

October 17, 1722.—Mr ANDREW CANT, formerly one of the Ministers of Edinburgh, and Mr DAVID FREEBAIRN, formerly Minister of Dunning, were consecrated at Edinburgh, by Bishop Fullarton, *Primus*, Bishop Millar, and Bishop Irvine. *Bishop Cant died in* 1728. Bishop Freebairn was elected *Primus* in 1731, afterwards Bishop of Edinburgh, and *died in* 1739.

June 4, 1727.—Dr THOMAS RATTRAY, of Craighall, was consecrated at Edinburgh by Bishop Gadderar, Bishop Millar, and Bishop Cant. He was appointed Bishop of Dunkeld, succeeded Bishop Freebairn as *Primus*, and *died May* 12, 1743.

June 18, 1727.—Mr WILLIAM DUNBAR, formerly Minister* at Cruden, and Mr ROBERT KEITH, Presbyter in Edinburgh, were consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar, and Bishop Rattray. Bishop Dunbar was first appointed Bishop of Moray, and afterwards of Aberdeen, on the death of Bishop Gadderar in 1733. *He died in* 1746. Bishop Keith was first appointed Bishop of Caithness, afterwards of Fife. He was elected *Primus* after the death of Bishop Rattray, and *died in January* 1756.

June 24, 1735.—Mr ROBERT WHITE, Presbyter at Cupar in Fife, was consecrated at Carsebank, near Forfar, by Bishop Rattray, Bishop Dunbar, and Bishop Keith.—He was appointed Bishop of Dunblane, succeeded Bishop Keith as *Primus*, and *died in August* 1761.

September 10, 1741.—Mr WILLIAM FALCONAR, Presbyter at Forres, was consecrated at Alloa, by Bishop Rattray, *Primus*, Bishop Keith, and Bishop White. He was first appointed Bishop of Caithness, afterwards of Moray; succeeded Bishop White as *Primus*, and *died in* 1784.

October 4, 1742.—Mr JAMES RAIT, Presbyter at Dundee, was consecrated at Edinburgh, by Bishop Rattray, *Primus*, Bishop Keith, and Bishop White. He was appointed Bishop of Brechin, and *died in* 1777.

August 19, 1743.—Mr JOHN ALEXANDER, Presbyter at Al-

* Those Clergymen who, in consequence of the Revolution, were deprived of their parishes, are in this list called *ministers*: And those who had not been Parish-Ministers, under the civil establishment are called *Presbyters*.

loa, was consecrated at Edinburgh, by Bishop Keith, *Primus*, Bishop White, Bishop Falconar, and Bishop Rait. He was appointed Bishop of Dunkeld, and *died in* 1776.

July 17, 1747.—Mr Andrew Gerard, Presbyter in Aberdeen, was consecrated at Cupar in Fife, by Bishop White (having commission from Bishop Keith, the *Primus*, for that effect) Bishop Falconar, Bishop Rait, and Bishop Alexander. He was appointed Bishop of Aberdeen, and *died in October* 1767.

June 24, 1762.—Mr Robert Forbes, Presbyter in Leith, was consecrated at Forfar by Bishop Falconar, *Primus*, Bishop Alexander, and Bishop Gerard. He was appointed Bishop of Ross and Caithness, and *died in* 1776.

September 21, 1768.—Mr Robert Kilgour, Presbyter in Peterhead, was consecrated, at Cupar in Fife, by Bishop Falconar, *Primus*, Bishop Rait, and Bishop Alexander. He was appointed Bishop of Aberdeen, succeeded Bishop Falconar as *Primus*, in 1784, and *died March* 22, 1790.

August 24, 1774.—Mr Charles Rose, Presbyter at Down, was consecrated at Forfar, by Bishop Falconar, *Primus*, Bishop Rait, and Bishop Forbes. He was first appointed Bishop of Dunblane, afterwards of Dunkeld, and *died in April* 1791.

June 27, 1776.—Mr Arthur Petrie, Presbyter at Mickle-folla in Fyvie, was consecrated at Dundee, by Bishop Falconar, *Primus*, Bishop Rait, Bishop Kilgour, and Bishop Rose. He was first appointed coadjutor to Bishop Falconar, whom he afterwards succeeded as Bishop of Moray, and *died April* 19, 1787.

September 25, 1782.—Mr John Skinner, Presbyter in Aberdeen, was consecrated in the Chapel at Luthermuir, by Bishop Kilgour, *Primus*, Bishop Rose, and Bishop Petrie. He was appointed coadjutor to Bishop Kilgour, on whose resignation he succeeded to the charge of the Diocese of Aberdeen, in October 1786, and was elected *Primus* in December 1788.

March 7, 1787.—Mr Andrew Macfarlane, Presbyter in Inverness, was consecrated at Peterhead, by Bishop Kilgour, *Primus*, Bishop Petrie, and Bishop Skinner. He was appoint-

ed coadjutor to Bishop Petrie, whom he succeeded soon after as Bishop of Ross and Moray.

September 26, 1787.—Dr WILLIAM ABERNETHY DRUMMOND, one of the Presbyters of Edinburgh, and Mr JOHN STRACHAN, Presbyter in Dundee, were consecrated at Peterhead, by Bishop Kilgour, *Primus*, Bishop Skinner, and Bishop Macfarlane. Bishop Abernethy Drummond was first appointed Bishop of Brechin, afterwards of Edinburgh, which having also resigned, he died Bishop of Glasgow. Bishop Strachan succeeded him as Bishop of Brechin.

September 20, 1792.—Mr JONATHAN WATSON, Presbyter at Laurencekirk, was consecrated at Stonehaven, by Bishop Skinner, *Primus*, Bishop Macfarlane, Bishop Abernethy Drummond, and Bishop Strachan. He was appointed Bishop of Dunkeld, that Diocese being vacant by the death of Bishop Rose.

June 24, 1796.—Mr ALEXANDER JOLLY, Presbyter at Fraserburgh, was consecrated at Dundee, by Bishop Abernethy Drummond, Bishop Macfarlane, and Bishop Strachan. He was appointed coadjutor to Bishop Macfarlane, on whose resignation, he succeeded soon after to the charge of the Diocese of Moray.

February 9, 1806.—DANIEL SANDFORD, D. D. Presbyter in Edinburgh, was consecrated at Dundee, by Bishop Skinner, *Primus*, Bishop Watson, and Bishop Jolly. He was appointed Bishop of Edinburgh, that Diocese being vacant by the resignation of Bishop Abernethy Drummond.

October 12, 1808.—Mr PATRICK TORRY, Presbyter in Peterhead, was consecrated at Aberdeen, by Bishop Skinner, *Primus*, Bishop Macfarlane, and Bishop Jolly. He was appointed Bishop of Dunkeld, that Diocese being vacant by the death of Bishop Watson.

October 30, 1808.—GEORGE GLEIG, L.L.D. Presbyter in Stirling, was consecrated at Aberdeen, by Bishop Skinner, *Primus*, Bishop Jolly, and Bishop Torry. He was appointed Bishop of Brechin, Bishop Strachan, from advanced age, and consequent mental imbecility, being unequal to the duties of

the Episcopal office.—N. B. Bishop Gleig was elected *Primus*, on Bishop Skinner's death, in 1816.

October 27, 1816.—Mr WILLIAM SKINNER, Presbyter in Aberdeen, was consecrated at Stirling by Bishop Gleig, *Primus*, Bishop Jolly, Bishop Sandford, and Bishop Torry. He was appointed Bishop of Aberdeen, that Diocese being vacant by the death of the former *Primus*, Bishop Skinner. †

Though the districts into which the Scottish Bishops have divided their Church, are not exactly according to the limits of the Dioceses under the legal establishment of Episcopacy, yet they still retain the names by which they were of old distinguished, with the exception of St Andrews. Every Diocesan Bishop has his distinct charge, and without assuming any other local jurisdiction than what was acknowledged in the primitive Church for the first three centuries, may as properly be denominated Bishop of the place or charge assigned to him, as St James has always been called Bishop of Jerusalem, Ignatius, Bishop of Antioch, or Cyprian, Bishop of Carthage. On this footing the Episcopal College in Scotland consists at present of the following members :—

Dr GLEIG, Bishop of *Brechin*, *Primus*.
Mr ANDREW MACFARLANE, Bishop of *Ross*.
Mr ALEXANDER JOLLY, Bishop of *Moray*.
Dr SANDFORD, Bishop of *Edinburgh*.
Mr PATRICK TORRY, Bishop of *Dunkeld*.
Mr WILLIAM SKINNER, Bishop of *Aberdeen*.

† A few more Presbyters have been consecrated Bishops in Scotland, since the Revolution; but as they had no hand in carrying on the Episcopal succession, it was thought unnecessary, in making out this list, to mention their consecrations.

No. II.

Proposed PREAMBLE to the Thirty-nine Articles, when subscribed at Laurencekirk.

WE the Bishops and Clergy of the Episcopal Church in Scotland, assembled in a Convocation holden at Laurencekirk in the county of Kincardine, on the 24th day of October in the year of our Lord 1804, having taken into our serious consideration the obligations we lie under to provide, as far as we are able, for the preservation of truth, unity, and concord, in that small portion of the Church of Christ committed to our charge; and having observed, with regret, that, owing to the confusions of the times, and the various difficulties which the Episcopacy of Scotland had to encounter, even when established by law, no public Confession of Faith has been prescribed or handed down to us, who have thought it our duty to adhere to that Ecclesiastical constitution which we believe to be truly Apostolical; under these circumstances, we are unanimously of opinion, that it would be highly expedient to exhibit some public testimony of our agreement in doctrine and discipline with the Established Church of England; and, for that purpose, to give a solemn declaration of our assent to her Thirty-nine Articles of Religion, in the form and manner of subscription required by the act of the 32d of his present Majesty, intitled, an "Act for granting Relief to Pastors, Ministers, and Lay-persons of the Episcopal Communion in Scotland."

Resolved, therefore, as we now are, by the grace of Almighty God, to adopt these Articles as the public test or standard of the religious principles of our Church, so far as they are applicable to its present situation, we deem it our bounden duty, from a conscientious regard to the truth as it is in Christ, to offer a few observations on the doctrine of the 17th and 25th, and the peculiar design of the 35th, 36th, and 37th Articles.

I. With regard to the doctrine of the 17th Article, on the subject of Predestination and Election, it is with extreme concern that we perceive the great diversity of opinion which has long

prevailed, and still does prevail, even among the Clergy of the Church of England, with respect to the true and genuine sense of this Article; some contending, very strenuously, that it ought to be understood in the rigorous, exclusive, Calvinistical sense, as establishing the doctrine of absolute election and reprobation; and others, shewing, with much more clearness of evidence, that this is not the sense which the Church of England has ever attached to it. To this latter opinion we do readily assent; and being well assured from Holy Scripture of the eternal purpose or promise of redemption, according to which God sent his Son to be "the propitiation for the sins of the whole world," (1 John ii. 2.); and "Jesus Christ gave himself a ranrom for all," (1 Tim. ii. 6.); we receive the doctrine of Predestination as consistent with and agreeable to this most gracious and general scheme of salvation, which we believe to be universal in the intention, however partial the wickedness of mankind may render it in the application. Under the impression of this belief, as we must not, on the one hand, attempt to widen the way that leadeth unto life, which Christ has declared to be "narrow," (Matt. vii. 14.) so neither can we think, on the other hand, of limiting the extent of his merit, or the objects of his mercy, and especially of justifying such presumptuous limitation, by the authority of an eternal, but unrevealed decree of exclusion. When, therefore, we find the Church of England avoiding the mention of the term Reprobation, and guarding her general belief of Predestination with a warning to "the curious and carnal against a dangerous downfal,"—"from having it continually before their eyes," we heartily embrace the very just and appropriate conclusion of this Article, that "we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and in our doings, that will of God is to be followed which we have expressly declared unto us in the word of God." And no part of his will is more clearly revealed in that word, than that "God will (θελει, is willing to) have all men to be saved, and to come to the knowledge of the truth. (1 Tim. ii. 4.) With such express declarations of the divine will, it is therefore the duty of Christians to be fully satisfied, without seeking to be wise "above that which

is written," or plunging into the mysterious depths of the decrees of heaven, but always remembering that distinction so plainly laid down in these words of inspired wisdom: "The sacred things belong unto the Lord our God, but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deut. xxix. 29.

II. We have to remark, that in the Twenty fifth Article it is very truly declared, that "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord." And it is equally certain, that "those five commonly called Sacraments" in the Church of Rome, "are not to be counted as such, since they have not the like nature of Sacraments with Baptism and the Lord's Supper, having not any visible sign or ceremony ordained of God." Yet we know that in the Church of England, as well as in the Church to which we belong, Confirmation is acknowledged and reverently used as an Apostolic ordinance; and in one of the prayers appointed for the administration of it, the laying on of the Bishop's hands, "after the example of the holy Apostles," is declared to be for "certifying" the persons confirmed "by this sign" of God's "favour and gracious goodness towards them;" which plainly shews, that what is said, in this Article, of Confirmation "having no visible sign ordained of God," is not meant to detract in the least from the regard that is due to this truly primitive and venerable rite; or to insinuate that it is one of those "which have grown of the corrupt following of the Apostles," but only to prove that it is not to be considered as a sacrament, in the strict and proper sense of that word, as applied to those distinguished means of grace and salvation instituted by Christ himself,—Baptism and the Lord's Supper. It is still, however, to be received as a sacred ordinance, instituted by the Apostles for blessing and sanctifying the members of Christ's body by the gift of the Holy Spirit, the benefit of which is frequently alluded to in Scripture as the "sealing of Christians;" a benefit which we cannot but suppose to be of very great consequence, when we find St Paul, in one of his Epistles, mentioning it next to Baptism, among the fundamental "principles of the doctrine of Christ."—Heb. vi. 1. 2.

III. We have, farther, to observe, that the Thirty-fifth Article, intitled, Of the Homilies; the Thirty-sixth, Of the Consecration of Bishops and Ministers; and the Thirty-seventh, Of the Civil Magistrates, are all peculiar to the religious establishment of England, and, with respect to other National Churches, ought to be considered merely as articles of union, by assenting to which, in the form of subscription, they testify their approbation of what has been done for establishing order and uniformity in the Church of England. This appears to be the only sense in which these three Articles can be subscribed by the Clergy of other Churches; and where they contain any reference to "Edward the Sixth," to "Elizabeth our Queen," and to "this realm of England," it is evident that every such reference admits of no direct application to the state of our Church in Scotland, and therefore the subscription required from us, can imply no more than our assenting to what is thus expressed as a thing right and proper in the realm of England, and so far as it can be applied to our situation in Scotland. The form of consecrating Bishops, and of ordaining Priests and Deacons, referred to in the Thirty-sixth Article, has always been used in our Church, since it was deprived of legal establishment, with no other variation than what our circumstances necessarily require. And as to the Thirty-seventh Article, which treats of the supremacy of the Chief Magistrate, it has ever been the doctrine of our Church, as well as of the Church of England, that the King's Majesty, having the chief power in every part of his dominions, has a right to "rule all estates and degrees committed to his charge by God, whether they be ecclesiastical or temporal, and to restrain with the civil sword the stubborn and evil doers." To this doctrine we do stedfastly adhere, and never fail, as in duty bound, to recommend a conscientious submission to the King, and those that are put in authority under him, for whom also we do not cease to offer up our fervent supplications and prayers to God's divine Majesty, that so "we may lead quiet and peaceable lives in all godliness and honesty;" in that "honesty," which implies a decent and proper behaviour in the state of life to which God has called us; and in that "godli-

ness which is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. ii. 2. & iv. 8.

These observations we have thought proper to commit to writing, as explanatory, not only of what we judge to be the true sense and meaning of the Seventeenth Article, and of that part of the Twenty-fifth which refers to the rite of Confirmation, but also of the nature and design of those Articles, which being peculiar to the Church of England, can be applied to our situation, only so far as existing circumstances will admit of the application. And, with these explanations thus prefixed to our subscriptions, we do freely and voluntarily subscribe a declaration of our assent to the Thirty-nine Articles of the Church of England, as contained in the act passed in the 13th year of the reign of Queen Elizabeth, in the words following: (We the subscribing Bishops having also resolved in future to require from all candidates for holy orders in our Church, previous to their being ordained, a similar subscription in the same words,) videlicet, We, whose names are underwritten, Pastors of Congregations of persons in the Episcopal Communion in Scotland, meeting for divine worship at the several places annexed to our respective names, do willingly, and *ex animo* subscribe to the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces of the realm of England, and the whole Clergy thereof, in the Convocation holden at London in the year of our Lord one thousand five hundred and sixty-two; and we do acknowledge all and every the Articles therein contained, being in number Thirty-nine, besides the Ratification, to be agreeable to the word of God.

No. III.

Bishop Jolly's Address to the Convocation.

After the other Bishops had severally declared their opinions on the subject before them, and, with all becoming re-

gard to the sentiments of the Clergy, expressed the sincere satisfaction which they could not fail to derive from an unanimous resolution to subscribe the Thirty-nine Articles of the Church of England, Bishop Jolly, of the diocese of Moray, delivered an Address, to the following effect :—

" Our attention, my brethren, on this solemn occasion, is forcibly arrested by these affecting words of St Paul to the Corinthians,* ' Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.' This divine admonition, though it leaves room for mutual forbearance in points of less importance and doubtful disputation, (as may be inferred from other passages of St Paul's Epistles,) yet plainly establishes the necessity of concord and unanimity in all the great articles of faith and religion ; and if the professors, much more are the preachers of Christianity, bound to such consent and agreement. ' The form of doctrine,'— the form of sound words,' we are accordingly charged to ' hold fast in faith and love.' Such forms we find recorded by the most early ecclesiastical writers, particularly by Irenæus and Tertullian, in the age next to the Apostles. Afterwards, when the vain imaginations of men corrupted the simplicity of the ' truth as it is in Jesus,' the Church was obliged to counteract the poison by antidotes suited to the several errors as they arose. Hence confessions and formularies of faith came to be multiplied and enlarged, dilated in words, but the same in substance as at first delivered to the saints.

" When the dismal night of Romish error and delusion began to be dispelled by the dawn of Reformation, access was not at first, and in all places, so easy as could have been wished, to those early monuments which would have most clearly detected and exposed the innovations and corruptions whereby the primitive faith and practice had been so grossly adulterated, and happily furnished the uniform standard of doctrine and discipline, stampt with antiquity, universality, and consent, the

* 1 Cor. i. 10.

safe and golden rule of reformation. Different confessions were drawn up in different countries; and it is rather wonderful, that amidst such variety, so much harmony prevailed as we find.*

" The Church of England has been justly called the Bulwark of the Reformation; and her superior strength and beauty consist in her wise regard to primitive antiquity, whereby she threw off the adventitious morbid matter which burdened her constitution, and returned to her early health and vigour. Her first reformed admirable Liturgy, composed (as an act of Parliament expresses it) ' by the aid of the Holy Ghost,' spoke her sense of religion in the most solemn manner before God; and she could not be supposed to hold out a different doctrine to men in her Articles, the same persons being the framers of both. The first draught of those articles of religion was drawn by the great Archbishop Cranmer, assisted by the primitively-learned Ridley, in the year 1551, and after passing from hand to hand among the Bishops for their correction, came before the Royal Council in the end of the following year, was returned to the Archbishop for his last revisal, and passed the Convocation. These Articles, forty-two in number, were published in Latin and English in the year 1553*.

" The Marian persecution drove many of the English divines abroad; and it is matter of regret, rather than of wonder, that upon the return of peace they brought some foreign doctrine home with them. When the Church reviewed her Articles in the year 1562, she prudently contrived, by retrenching some, and making alterations in the frame of others, suited to the state of things at that time, to admit a general subscription of persons agreeing in the main, and forbearing one another in love, that they might ' endeavour to keep the unity of the ' spirit in the bond of peace.' These Articles, agreed upon in the Convocation of 1562, were first emitted in Latin only, and there was no authentic English translation of them till the year 1571, when they were again reviewed by the Convocation,

* Vide " Corpus et Syntagma Confessionum," and " The Harmony of Confessions."

† See them in Sparrow's Collection, p. 39.

brought to their present form, and published authoritatively both in Latin and English.

" In the following century, when an unhappy pharisaic leaven spread to an alarming degree, we find, by the King's Declaration first published in 1628, and still prefixed to the Articles, that the dissentients all appealed to them as favouring their different opinions. The royal declaration plainly tended to repress the extravagance of the Calvinists; and it is well known that Archbishop Laud, and other divines in the greatest favour with King Charles, were far from being inclined to the sentiments of Geneva, or the Synod of Dort, or the bare sacramentarian doctrine of the Lord's supper. They, therefore, must have understood the Articles, and subscribed them, according to the belief of their first framers, who regarded Melancthon more than Calvin. At that time Bishop Montague maintained their anticalvinistic sense in his Appeal, as Dr Heylin did afterwards in his Quinquarticular History: and in the present day, among others, Mr Daubeny, now Archdeacon of Salisbury, has most satisfactorily cleared them from the false glosses of modern Calvinists, in his excellent work, intituled, *Vindiciæ Ecclesiæ Anglicanæ* *.

* ' It is well known,' says Mr Daubeny, ' that the Declaration prefixed ' to the Articles, confining all who subscribe them to the plain, literal, and ' grammatical sense, was obtained by the influence of Archbishop Laud. ' But Laud and his associates were accused by the Calvinists, of departing ' from the true sense of the Articles to which says Burnet, it was answered ' by them, that they took the Articles in their literal and grammatical sense, ' and to support this, that Declaration was set forth. The conclusion, then, ' appears as evident as that two and two make four, that at the time that ' this Declaration was set forth, the Calvinists themselves did not consider the ' plain, literal, and grammatical sense of the Articles compatible with the inter- ' pretation which they annexed to them; for, had this been the case, Bishop ' Laud, who was known to be the chief spring in the business, instead of be- ' coming the object of their accusation on this occasion, would have been en- ' titled to their highest regard for having thus contributed so essentially to the ' confirmation of the Calvinistic cause. Instead of this, however, the Calvinistic ' divines of that period petitioned against the Declaration, stating, that a re- ' straint was laid upon them for preaching the saving doctrines of God's free

" From the writings of Archbishop Cranmer, and others his contemporaries, it has been proved, that the expressions in the Articles, which Calvinistic divines lay hold of, and misinterpret, do not, in their original meaning, favour their peculiar tenets. The ' Institution and Erudition of a Christian Man,' with the ' Reformatio Legum, ' &c. drawn up by those first reformers, explain and amplify here and there what is more condensed and less perspicuous in the Articles: and happily we too in Scotland have of late got our authentic Institution of a Christian Man, in a little book, called, ' A Layman's Account of his Faith and Practice as a Member of the Episcopal Church in Scotland: published with the approbation of the Bishops of that Church.' In adopting, therefore, the Articles of the united Church of England and Ireland, as the Articles of our Church, we must be candidly understood as taking them in unison with that book, and not thinking any expressions, with regard to the Lord's Supper, in the least inimical to our practice at the altar, in the use of the Scottish Communion Office; in which we are supported by the first reformed Liturgy of England, not to look back to all the ancient Liturgies which prevailed long before the corruptions of popery had a being. Some of the greatest divines of the Church of England, Poinet, Andrews, Laud, Heylin, Mede, Taylor, Bull, Johnson, and many others, have asserted and maintained the doctrine which in that office is reduced to practice. Yet these divines did all

' grace in election and predestination; therefore, it is most obvious, that the ' plain, literal, and grammatical sense of the Articles of the Church of England, ' did not, in the opinion of the Calvinists of that period, contain the saving ' doctrines of free grace in election and predestination, according to the Cal- ' vinistic interpretation ' Very justly, then, was it observed by one of the ' Clergy present at our meeting, that ' if the disciple of Calvin holds to the ' literal and grammatical sense of the Articles as the anchor of his soul, he ' has been clearly convicted of leaning only to a broken reed, instead of an ' anchor sure and stedfast: for prejudice itself must yield to facts, as facts ' are stubborn things ;' and, in addition to those now produced, we are informed by a contemporary writer that Calvin's offer of assistance in conducting the Reformation in England, was rejected by Cranmer; ' for,' says Heylin, ' the Archbishop knew the man.'

subscribe the Thirty-nine Articles, and must therefore have understood them consistently with their belief of the Commemorative Sacrifice of the Holy Eucharist, using the present Liturgy of the Church of England as comprehending it. Our subscribing them in Scotland cannot then be justly interpreted as an inconsistency with it, since our belief is diametrically opposite to the corrupt sacrifice of the mass, which, with all the other errors and corruptions of the Church of Rome, none more heartily renounce and detest than we in Scotland do, with safety always to those truly catholic primitive doctrines and practices, whereof these errors and novelties are the corruption. The term corruption implies a subject once sound, and error implies original truth, from which it is a deviation. This distinction the Church of England, in her blessed reformation, carefully observed. Her practice of confirmation may be taken as an example.

"Confirmation, by the laying on of Episcopal hands, is plainly warranted by the doctrine and practice of the Apostles, and was religiously and universally continued and kept up by the primitive Church. But the Church of Rome, in her degenerate state, justled out the laying on of hands, and exalted the chrism, which had been before used only as a decent, mutable ceremony, into the place of it. The Church of England, therefore, while she retains and solemnly uses, with fervent prayer to God, (as does her poor sister in Scotland,) the certifying sign of the laying on of hands, after the example of the holy Apostles, yet, in her twenty-fifth Article of religion, condemns the corruption of that example by the church of Rome, which makes the chrism the outward visible sign of a sacrament, raising it to the same level with the elements in Baptism and the Lord's Supper, thus too truly making void a divine institution by human tradition. Let any one compare the two offices of England and of Rome, and he will clearly see what is here briefly, and therefore perhaps unintelligibly stated. Instead of "*Confirmo te Chrismate Salutis in Nomine Patris*," &c. as it is in the *Pontificale Romanum*, it was in the first reformed Prayer-book of England, more pointedly staring the usurping ceremo-

ny in the face than at present, ‘ I lay mine hands upon thee, in the name of the Father,’ &c. In the prayer, after all are confirmed, the Pontificale reads, ‘ *Præsta ut eorum corda, quorum frontes sacro Chrismate delinivimus,*’ &c. In the English Liturgy, it is, ‘ We make our humble supplications unto Thee, for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands,’ &c. The latter is the following, or true imitation of the Apostles; the former is the corrupt following of the Apostles, which the Twenty-fifth Article censures. The learned Mr Daubeny, in his work above referred to, agrees with those who acknowledge, that some of the Articles ‘ might have been better expressed,’ and that ‘ though an admirable, yet they are an improvable form of sound words.’ Much more might we in Scotland claim our right of expressing that true sense of them, which he, and other worthy churchmen, have so fully evinced in words less liable to be misunderstood. But, instead of a new form, we adopt and embrace theirs, out of our love and desire of unity and concord; that, being of one heart and mind in our one Lord Jesus Christ, we may, as with one mouth, all speak the same thing, to the glory of God, and our mutual edification.

“ I shall, therefore, detain you no longer, my brethren, than by quoting a caution from two writers on this subject, which seems very suitable to the present occasion :—‘ In matters of ‘ subscription,’ says Dr Bennet, (in his Directions for studying the Articles,) ‘ a man ought to take effectual care that he deals ‘ openly and fairly; that he does not trifle with sacred obligations, and play with settled impositions, and thereby give his ‘ conscience either such a wrench as may often make his heart ‘ ache, or such a loose as may debauch it in other instances.’— ‘ A good man,’ says Dr Conybeare (in an excellent sermon on Subscription to Articles) will be ‘ cautious but not subtle; he ‘ will first examine with impartiality and care, and then subscribe with sincerity and plainness.”

No. IV.

Bishop Sandford's Address to his Congregation, on his Union with the Scottish Episcopal Church.

The Bishops and Clergy of the Episcopal Church of Scotland having, at a Convention held at Laurencekirk, in the county of Kincardine, on the 24th day of October last, solemnly subscribed the Thirty-nine Articles of the United Church of England and Ireland; and having, by this act, given the most decisive and satisfactory testimony of their agreement with that church in doctrine and discipline, there remains no possible objection to the Union of the two Episcopalian parties in this kingdom, and to the submission of the English Clergy here to the spiritual authority of the Scottish Bishops.

As an Episcopal Clergyman officiating in this country, I think it my duty, under these circumstances, to make this submission, in order that the Congregation attending my ministry, may enjoy the advantages and the regularity arising from the superintendence of a Bishop, of which we have been hitherto deprived.

That my Congregation may be satisfied of the propriety of the motives which have determined my conduct in this matter, and of the benefits which they will derive from the Union of our establishment with the Scottish Episcopal Church, I beg leave to submit to them the following considerations:—

1. That the establishments of the English Chapels, in their present situation, are extremely imperfect and anomalous. Our Clergy, in the *first* place, officiate without the license of the Bishop in whose diocese they reside; an irregularity only to be justified by circumstances of the most unavoidable necessity.* Our youth have no opportunity of being confirmed, and are therefore admitted to the Holy Communion without this edifying and Apostolical preparation; an omission very greatly to be lamented. Our places of worship are not consecrated; and, in one word,

* See the 23d Article, and the Offices of Ordination of Deacon and Priest.

our establishments possess nothing of the becoming order and regularity which flow from the spiritual government of a Bishop. We are Episcopalians depending on no Ecclesiastical Superior, which is almost a contradiction in terms; for the Prelates of the Church of England can exercise no authority in Scotland. These circumstances have, for a considerable period, given pain to many serious and reflecting persons; and indeed no faithful member of the Church of England can look upon them as things indifferent. Every well-informed Churchman knows how indispensible it is to our comfort and edification, as an Episcopalian society, that these deficiencies should be supplied, and these irregularities corrected.

2. The submission of the English Clergy to the spiritual superintendence of the Scottish Bishops, is the easy and obvious remedy of the anomalies of our situation. This remedy is now placed within our reach, and that we shall act wisely and piously by embracing it, will be evident to any one who considers,

3. That the Episcopal Church of Scotland is a 'true' Church, 'in the which the pure word of God is preached, and the Sa-'craments are administered, according to Christ's ordinance.'* The doctrines of this Church are the same with those of the united Church of England and Ireland; the Bishops and Clergy of the Episcopal Church of Scotland subscribing the same Articles of Religion. The Scottish Bishops are true Bishops of the Church of Christ, and their Apostolical Succession is the same with that of the Bishops of the Church of England; for the present governors of the Scottish Episcopal Church derive their authority in a direct succession from those Scottish Bishops who were consecrated by the Prelates of the Church of England at Westminster, 15th December 1661.

4. That the political perplexities which, in former times, occasioned the introduction of the English Clergy into this country, and the separation of our Chapels from the communion of the Episcopal Church of Scotland, have long been at an end, and the objections to our Union, which might have been urged on that score, entirely taken away.

* See 23d Article of Religion.

5. That the continuance of our separation is therefore wholly causeless, considered in every point of view. But causeless separation from a pure Church, is the sin of schism; an offence, of which it is impossible that any pious and enlightened Christian can think lightly. "It is contrary to Christian unity, to separate ourselves from a church which follows the doctrines and ordinances of Christ and his Apostles, and answers every good purpose of Christian worship and Christian fellowship." *

6. That while our establishments, by an union with the Episcopal Church of this country, acquire the consistency and regularity of which they have long so manifestly stood in need, we retain the same Liturgy of the Church of England which we have been accustomed to use, and the temporal regulations of our Chapels remain as they were. By this junction of our communion with the venerable Church which was once the established Church of the land, every thing will be amended in our situation which was irregular, and nothing altered but what was wrong.

7. *Lastly*, Let it be considered, that by the submission of our Clergy to the Scottish Bishops, we strengthen, instead of weaken our connexion with the Church of England; for the Church of England, as a pure branch of the Universal Church of Christ, is in communion with the Episcopal Church of Scotland, also a pure branch of the Universal Church; † and every English Clergyman, who would be faithful to the principles which he professed at his ordination, must therefore necessarily acknowledge the authority of the Scottish Bishops while he resides within the jurisdiction of their communion.

I have studied this important subject for a considerable

* See "A Short Catechism" by the Right Rev. Thomas Burgess, Lord Bishop of St David's.

† By calling the Church of Christ universal, we 'mean,' (says the learned Bishop of St David's, in the Catechism above cited,) "that the Church is not limited to any particular nation or people, but comprehends all Christian Congregations in which the word of God is preached, and the sacraments are duly administered by persons rightly ordained: and that these congregations, however distant or numerous, are one by community of faith and ordinances."

length of time with the utmost attention. I shall be happy to converse with any of my Congregation, who may wish to know, in greater detail, the reasons upon which I have formed my judgment on a question no less interesting to them than to myself. But, it is my serious and settled conviction, that it is only by my submission to the Primus of the Episcopal College, the Bishop of Aberdeen, (who, during the present vacancy of the diocese of Edinburgh, is my Diocesan,) that I can satisfy my own conscience; that I can act agreeably to the awful responsibility which I bear as a minister of the gospel of our blessed Lord and Saviour; or discharge my duty towards those for whose spiritual welfare I am bound, by the strongest obligations, to be solicitous.

DANIEL SANDFORD.

Edinburgh,
Nov. 7. 1804.

No. V.

ARTICLES of UNION proposed by the Right Rev. the BISHOPS of the SCOTTISH EPISCOPAL CHURCH, to those Clergymen who officiate in Scotland, by virtue of Ordination from an English or an Irish Bishop.

As an union of all those who profess to be of the Episcopal persuasion in Scotland, appears to be a measure extremely desirable, and calculated to promote the interests of true religion, the Right Reverend the Bishops of the Scottish Episcopal Church do invite and exhort all those Clergymen in Scotland, who have received ordination from English or Irish Bishops, and the people attending their ministrations, to become pastors and members of that pure and primitive part of the Christian Church, of which the Bishops in Scotland are the regular governors: With a view to the attainment of which desirable end, the said Bishops propose the following Articles of Union, as the conditions on which

they are ready to receive the above-mentioned Clergy into a holy and Christian fellowship, and to acknowledge them as Pastors, and the people who shall be committed to their charge, and duly and regularly adhere to their ministrations as members of the Scottish Episcopal Church.

I. Every such Clergyman shall exhibit to the Bishop of the diocese or district in which he is settled, or, in case of a vacancy, to the Primus of the Episcopal College, his Letters of Orders, or a duly attested copy thereof, that so their authenticity and validity being ascertained, they may be entered in the diocesan book or register kept for that purpose.

II. Every such Clergyman shall declare his hearty and unfeigned assent to the whole doctrine of the gospel, as revealed and set forth in the Holy Scriptures: And shall farther acknowledge, that the Scottish Episcopal Church, of which the Bishops in Scotland are the regular governors, is a pure and orthodox part of the Universal Christian Church.

III. Every such Clergyman shall be at liberty to use in his own Congregation the Liturgy of the Church of England, as well in the administration of the sacrament of the Lord's Supper as in all the other offices of the Church.

IV. Every such Clergyman, when collated to any pastoral charge, shall promise, with God's assistance, faithfully and conscientiously to perform the duties thereof, promoting and maintaining, according to his power, peace, quietness, and Christian charity, and studying, in a particular manner, to advance, by his example and doctrine, the spiritual welfare and comfort of that portion of the flock of Christ among which he is called to exercise his ministry.

V. Every such Clergyman shall own and acknowledge, as his spiritual governor, under Christ, the Bishop of the diocese or district in which he is settled, and shall pay and perform to the said Bishop all such canonical obedience as is usually paid by the Clergy of the Scottish Episcopal Church, or by the Clergy of the united Church of England and Ireland to their respective diocesans, saving and excepting only such obedience as those Clergymen who do or may hold spiritual preferment in

England or Ireland, owe to the Bishops in whose dioceses in those parts of the united kingdom they do or may hold such preferment.

VI. Every such Clergyman, who shall approve and accept of the foregoing articles as terms of agreement and union with the Scottish Episcopal Church, shall testify his approbation and acceptance of the same in manner following, viz.:—

"At ——— the ——— day of ——— I ——— ordained Deacon by the Lord Bishop of ——— and Priest by the Lord Bishop of ——— do hereby testify and declare my entire approbation and acceptance of the foregoing articles as terms of union with the Scottish Episcopal Church, and oblige myself to comply with and fulfil the same with all sincerity and diligence. In testimony whereof, I have written and subscribed this my acceptance and obligation, to be delivered into the hands of the Right Rev. ——— Bishop of ——— as my diocesan and ecclesiastical superior, before these witnesses, the Rev. ——— and the Rev. ——— both Clergymen of the said diocese, specially called for that purpose."

No. VI.

Memoir respecting the Present State of the Episcopal Church in Scotland; respectfully submitted to the consideration of the Nobility and Gentry of that Communion.

Previous to the year 1688, Episcopacy was the established form of Church Government in Scotland as well as in England; but the same Convention of Estates which transferred the Crown to William and Mary, abolished Episcopacy, and substituted Presbytery as the established form of Church government in Scotland; and this has remained to the present day. At that time the Episcopal Church in Scotland consisted of fourteen

Bishops, including the two Archbishops, and about nine hundred Clergy. Both descriptions of Clergy were ordered, by act of Parliament, either to conform to the new Government, or to quit their livings. All the Bishops, and by far the greater number of the Inferior Clergy, refusing to take the oaths to the new Government, were compelled to relinquish their livings, in which Presbyterian Ministers were in general placed.

Although the Episcopal Clergy were thus expelled from their parochial cures, they almost universally continued to officiate privately to such as were disposed to attend their ministrations, notwithstanding severe penal laws were made to prevent them: And the Bishops, although their order was abolished as a constituent part of the state, still retaining that spiritual authority in the Church which is inherent in the nature of their office, took care, as vacancies happened, to preserve their succession, by new and regular Consecrations. They did not, indeed, attempt to keep up the same number as before the Revolution, nor continue the division of the country into the same Dioceses, as there was no occasion for any such accuracy, by reason of the diminution which their Clergy and their Congregations had suffered, owing to the discouragements they laboured under. They have also dropped the distinction of Arch-Bishops, now only making use of the title of *Primus*, who being elected by the members of the Episcopal College, is invested thereby with the authority of calling and presiding in such meetings as may be necessary for regulating the affairs of their spiritual community.

The Episcopal Church in Scotland has thus continued to exist from that time till the present, notwithstanding the penal statutes, to the operation of which her Clergy as well as Laity were subjected. Those statutes, however, which pressed so severely upon them, were repealed in the year 1792 by the mildness of his present Majesty's Government. From the Revolution downwards, the Bishops and Clergy of the Episcopal Church have continued to struggle, meekly and in silence, under all the pressure of poverty, subsisting solely on the scanty and precarious income arising from their respective Congrega-

tions: and surely nothing but a sense of duty could have made them submit to so hard and uncomfortable a lot. While the penal statutes existed in all their rigour, men of seriously disposed minds of the Episcopal persuasion, who were unwilling to subject themselves to the consequences of opposing the law, which prohibited their attendance on the meeting houses of the nonjuring Clergy, had recourse, for providing against this, to a device of so irregular and anomalous a nature as could only be justified by the singularity and hardship of the case. They invited Clergymen, ordained by English or Irish Bishops, to open Congregations for carrying on the worship of God in Edinburgh, and several other places in Scotland, according to the usage of the Church of England. Those Congregations, however, were subject to several material disadvantages. The Clergymen, to be sure, had received Episcopal ordination, and therefore could regularly administer the sacraments of the Church; but their Congregations were deprived of the salutary rite of Confirmation, and the Clergymen themselves were under no sort of Episcopal subjection or authority whatever.

When the penal laws were repealed, the Scottish Bishops addressed a pastoral letter to the English and Irish ordained Clergy, officiating in Scotland, by which they invited them, and offered to receive them and their Congregations into the Scottish Episcopal Communion. Those Clergymen replied, among other things, that although the Episcopal Church in Scotland had all along declared, that their doctrine was the very same with that of the Church of England, yet as they had no Confessional, they had no proof to exhibit that such was the case.

In order to remove this difficulty, the Scottish Bishops held a Convocation of their Church about two years ago, (in October 1804,) at which it was resolved unanimously to adopt and subscribe the Thirty-nine Articles of the Church of England, as their Confessional, and to use them as such in all time coming; the Bishops entering it in their diocesan register as an established rule not to confer orders on any one who shall not subscribe those Articles in the same manner: Thus giving the

strongest proof in their power of their entire agreement in doctrine with the Church of England.

As soon as this measure was made known to the English-ordained Clergy officiating in Scotland, several of the most respectable of their number, with their Congregations both in Edinburgh and other parts of Scotland, most readily acceded to the Union proposed, by putting themselves under the spiritual authority of the Scottish Bishops, saving that spiritual obedience which those English-ordained Clergy, who hold Ecclesiastical preferments in England, owe to their diocesans within whose dioceses the preferment may lie. The happy effects of this measure have been, that those Congregations, instead of standing on the irregular footing above described, now feel themselves in the comfortable situation of composing a part of a regular Episcopal Church, pure and perfect in the completest sense of the words. Another singular advantage arising from the measure has been, that the pious and worthy Prelate who has presided for many years over the Diocese of Edinburgh, being now upwards of fourscore years of age, and having requested permission to resign his Episcopal functions, one of the English ordained Clergy newly united with the Scottish Church, a person of most exemplary character for piety and learning, has been elected and consecrated to the spiritual office of a Bishop, with the charge of the Diocese of Edinburgh. Since his promotion to that situation we have had the happiness of witnessing his holding a Confirmation; which was attended by upwards of an hundred young persons, several of them of families of the first distinction in this country, who, as well as such of their parents as were present on the occasion, seemed to enter thoroughly into the merit and value of the rite thus administered.

In this comfortable state, at which the Congregations of the Episcopal Church in Scotland have so lately arrived, it is at the same time matter of great grief to the Laity, to see their Bishops and Pastors unable to support that decent rank in society to which, by their piety and learning, as well as modest inoffensive behaviour, they are so justly entitled, and which is

necessary to give weight to their characters, and effect to their public ministrations. The Bishop in Edinburgh, particularly, who is placed in a somewhat more conspicuous point of view, and by consequence subjected to some more expence than his brethren, must, unavoidably, have many difficulties of that nature to struggle with. The number of the Bishops is six, and that of the inferior Clergy over the whole of Scotland amounts only to about fifty, many of whom, and one at least of the Bishops, preside over Congregations, so very limited in point of number, and in such narrow circumstances, that the emoluments arising from them scarcely exceed the wages of a day-labourer. To see gentlemen, who have had a liberal, and, in almost every case, an university education, with such pitiful appointments, must be matter of sincere regret to every well-disposed and thinking Christian. To make some improvement, therefore, on their situations, seems to be an object highly deserving of attention. It cannot be denied that it is a duty incumbent upon the Laity to provide for the decent support of their Clergy. The laws of the land have wisely enforced this on the great body of the community in favour of the Established Presbyterian Church; and the mild spirit of religious toleration, which forms so amiable and conspicuous a part of our happy civil constitution, leaves all Sects of Christians at full liberty to contribute voluntarily to the maintenance of their Clergy. It must also be recorded to their credit, that no complaint of the narrowness of their situations has ever escaped the Episcopal Clergy in Scotland; and they have gone on in the discharge of their duty contentedly, struggling with all the hardships above alluded to. It has, therefore, occurred to some persons of that persuasion in Edinburgh, that it were desirable to form a fund for making a moderate addition to the incomes of the Bishops and most necessitous of the inferior Clergy. The plan is entirely of a private nature. It includes no application to Government, nor any idea of the slightest connection between the Episcopal Church in Scotland and the State. It can, therefore, excite no jealousy in the minds of any set of men, nor give any cause of offence to others, how different soever their religious sentiments may be: And with regard to the

Established Presbyterian Church, its most conspicuous members in particular, are well known to be men possessing too liberal sentiments, to entertain any jealousy of so very small a number of obscure individuals, without power and without influence, as compose the whole body of Episcopal Clergy now existing in Scotland. All that is proposed, is, to make personal applications to such friends of Episcopacy as may be supposed willing to contribute. The money thus subscribed to be vested in trustees chosen by the contributors, and by them laid out in Government securities, or on mortgages on landed estates. The interest to be under the management of the trustees, and to be by them divided into such annual stipends as the extent of the fund and the exigencies of the cases shall require.

It having been suggested, that it would be more convenient to many to contribute a small sum annually to the promotion of this charitable work, instead of one large donation, the managers beg leave to state that such annual contributions will be most gratefully accepted.

Any sums contributed, however moderate, will be thankfully received by the Managers of the Fund, and may be paid to Sir William Forbes, J. Hunter and Co. bankers in Edinburgh; Messrs Hoare, bankers, Fleet Street; Messrs J. C. Beresford and Company, bankers, Dublin; or to Colin Mackenzie, Esq. one of the principal clerks of Session, at Edinburgh, who has been chosen Secretary and Treasurer of the Fund.

No. VII.

The Code of Canons of the Episcopal Church in Scotland, drawn up, and enacted by an Ecclesiastical Synod holden for that purpose, at Aberdeen, on the 19th and 20th days of June, in the year 1811.

It had been determined upon to print the *Canons* in this place; but the Volume having swelled beyond the limits originally intended, and the Canons having been printed separately some years ago, and sold by Messrs Brown and Co. Aberdeen,—it has been deemed inexpedient to reprint them here.

No. VIII.

Address, by the Rev. John Skinner of Linshart, to his Brethren of the Diocese of Aberdeen.

Vos mihi conjuncti Venerando nomine Fratres,
Me queis devinctum mutuus urit amor,
Quam vobis mitto, solito, vos, more, Salutem
Accipite, et Precibus Corda adhibete meis!
Me nunc rure tenet seclusum, infirma Senectus,
Nec mihi dat vestrum ducere, ut ante, chorum;
Hæc summum mihi fert, meritumque absentia Luctum,
Quantus sit luctus, dicere charta nequit.
At mea vobiscum est, Mentis Concordia sanæ,
Spiritus et supplet, quod Caro pigra negat.
Non audet dubias mea tangere Musa querelas,
Quærere nec quanta, aut cur data, causa cupit.
Hanc tamen antiquo Suadelam ignoscite Fratri,
Nec pia maturi spernite vota Senis.
Per Superos oro, per amandæ Viscera Matris,
Per sanctæ laudem, et vincula chara Fidei,
Per quicquid valeant pereuntis gaudia Vitæ,
Per quicquid Pretii Vita perennis habet,
Nulla sit in Vestro Rixa aut discordia cœtu;
Nulla sacrum rumpat Lis animosa Jugum!
Redditur externum, post pondera dura, Levamen:
O! maneant intus Pax et amœna Quies!
Concedant Fratres quantum concedere fas est,
Quod non sit licitum, cedere nemo roget;
Pace nihil melius sine Labe aut Crimine culta,
Pacis amatores spondet amare Deus!
Multa Ego, dum juvenis, per nubila tempora passus,

Antè diu vobis, quàm datus ordo, sacer;
Nunc fractus senio, priscisque laboribus impar,
Extremos vellem Lætus habere Dies.
Hoc precor, hoc saltem, vos, O! concedite Fratres,
Adsit jam fracto, Pax rediviva, Seni;
Pacis et ipse Deus, Pacem qui datque, jubetque,
Det vobis Pacis Gaudia plena suæ!

Vobis in Christo devotissimus,

Apud Linshart, Novembris 3tio. 1792. JOA. SKINNER.

Anno Ætatis Septuagesimo Secundo,
Ministerii sacri Quinquagesimo Primo.

Ad Presbyteros Diœceseos Abredonensis in Synodo Congregatos, Aberdoniæ.

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ERRATA.

DEDICATION, Page I, last line, for '*Episcopacy*,' read '*Episcopate*.

APPENDIX, 541, line 5—½, for '*sacred*' r. '*secret*.'

561.——2, for '*urit*' r. '*unit*.'

THE END.

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